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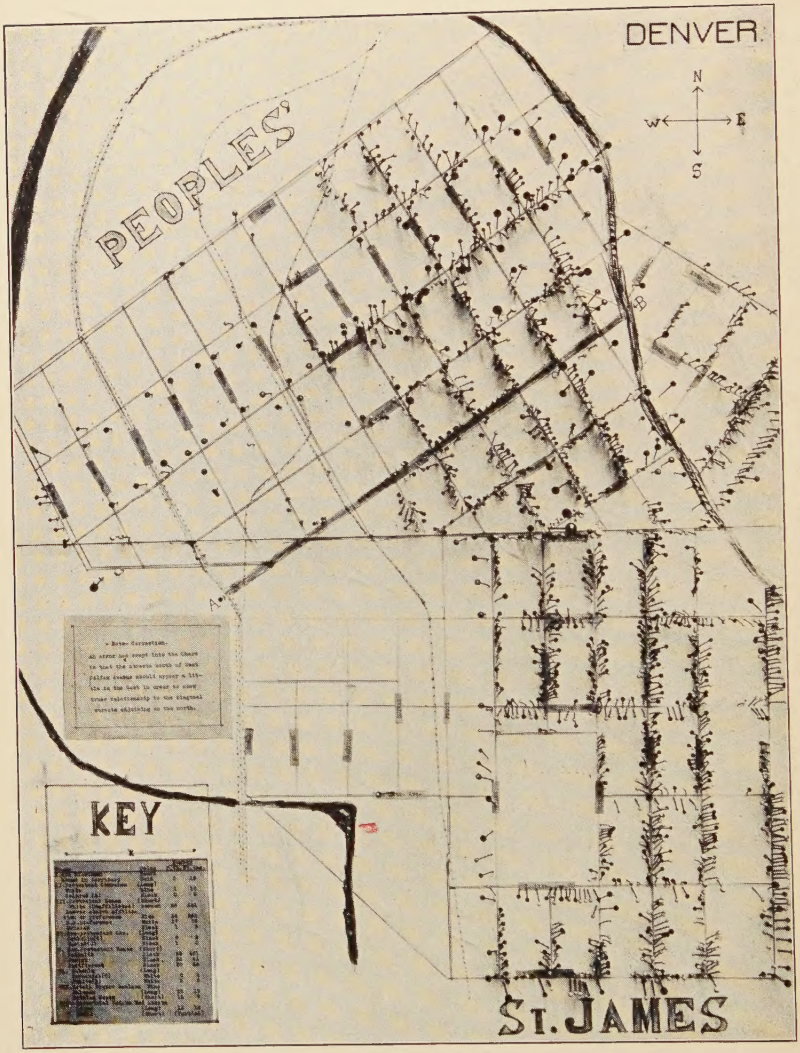

A Chromatic Pin-Map of Two Mission Territories

Constructive Church Series

THE COMMUNITY SURVEY

IN RELATION TO

CHURCH EFFICIENCY

A GUIDE FOR WORKERS IN THE CITY, TOWN, AND COUNTRY CHURCH

BY
CHARLES E. CARROLL

WITH AN INTRODUCTION
BY
BISHOP FRANCIS J. McCONNELL

THE ABINGDON PRESS
NEW YORK CINCINNATI

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TO ALL THOSE HAVING

SOCIAL VISION

WHO ARE INVESTING

THEIR TALENTS IN

CHRISTIAN SERVICE

WHO ARE UP-BUILDING

A MORE

EFFICIENT CHURCH

THIS BOOK IS

FRATERNALLY DEDICATED

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FOREWORD

The following letter from Dr. Ward Platt, one of the corresponding secretaries of the Board of Home Missions and Church Extension, is here printed by permission as setting forth the plan and purpose of the book:

Philadelphia, Pa.,
October 29, 1914.

Rev. Charles E. Carroll,
1830 East 33d Ave.,
Denver, Colo.

My dear Brother Carroll:

I have examined with very great interest your manuscript—The Community Survey in Relation to Church Efficiency. It is certainly a very admirable piece of work, and also important.

You certainly have done monumental work, not only in compiling the information but in arranging working plans in such a way as to be available for a variety of fields. The best part of it is that it is not mere theory, but you have successfully worked out the city plans with such results as to vindicate your program of survey as presented.

I am more than impressed with the permanent value of the same in the form of a publication.

Wishing you the greatest success in your valuable work, I am

Sincerely yours,
(Signed) Ward Platt.

PREFACE

The author has received many suggestions that such a book as this should be written. The field for such a work, as far as he has been able to discover, seems to be entirely open. This fact has made the task of writing the book an inviting one.

The work has largely grown out of personal experiences in country, town, and city pastorates. The primary purpose is to bring to the awakened church practical guidance in meeting its great social and religious tasks of community service. While the book is particularly adapted to the needs of the Christian pastor, it is of obvious value to the progressive Christian layman and social worker.

The writer has participated in various city surveys of a general character. He has also personally conducted or acted as director for several religious, social, and industrial surveys in Nebraska, Colorado, and Utah, each one of which has served practical ends.

The author wishes to express his indebtedness to his present friend and former instructor—whose eminent scholarship and loftiness of social vision first stimulated him to lay the foundations for this work—Head Professor George Elliott Howard, Ph.D., University of Nebraska; to Chancellor Henry A. Buchtel, LL.D., University of Denver, for his special interest in the practical matter contained in the work, for suggesting its title, and for his genial encouragement which led to its preparation; to President Harris Franklin Rall, D.D., Ph.D., Iliff School of Theology, for his kind suggestions and valuable criticisms of the manuscript; to Bishop Francis J. McConnell, D.D., LL.D., and to District Superintendent David D. Forsyth, D.D., of Denver, for their generous appreciation of the practical relation-

ship existing between the surveying of a community and the efficiency of the church—without whose cordial interest and kind counsels, the preparation of this volume would not have been begun. C. E. C.

Denver, Colorado, March, 1915.

INTRODUCTION

The use of scientific methods in church surveys is simply an application of the principles of common sense in systematic fashion. Every wise pastor makes some sort of an attempt to learn all that it is possible to find out about his church field. But even the wisest pastor is at times uncertain as to just what to look for, and those who know what to look for do not always know how to look. The methods of statistical and other forms of investigation have now been far enough developed by social workers to be of great value to the pastor. Where in other days the pastor had a limited set of facts from which to draw his conclusions he can now find very extensive groups of facts which bear directly on his work. Of course the facts have been there all the time, but it is only recently that the technique has been developed which enables the church worker to get quickly at the real truth of a church situation. Some lines of investigation have been proved to be of little value and others have been found prolific of weighty results.

It is astonishing to note how few churches in Methodism are attempting to dealing specifically with a distinctive problem. We are all aware that the one Gospel is for all men, but the applications of the Gospel are many and various. And the problems of churches are likewise many and various. The method which will succeed in one church will not succeed in another. Before a method is tried the distinctive problem which the church presents should be mastered. No mere rule-of-thumb in "sizing up" a church field will do. When the United States Government first began to make weather reports it was thwarted because the observers in various parts of the country would send in reports made by "just going out doors and looking around" rather than by carefully reading the scientific instruments. Just

looking around is not likely to prove much more successful in church communities, especially in cities where the congregation is in constant change. The aim of the conscientious minister is to get at the facts at all costs.

Such books as this of Dr. Carroll enable us to get at facts in church fields very simply and quickly. Dr. Carroll has had thorough college and university training in the study of social problems. He is a master of really scientific method. Some of his surveys made in the city of Denver have been of the greatest service in dealing with the problem of the relocation of churches and of better cultivation of church fields. A few months ago the writer sent Dr. Carroll to Utah to study conditions in a typical Mormon town. Six weeks of scientific investigation yielded astonishingly illuminating results.

I trust that this book may have not merely a wide circulation but very careful study. It will point the way toward speedy and sure diagnosis of conditions which profoundly influence religious work in practically all localities.

Francis J. McConnell.

PART I

THE CHRISTIAN CHURCH AND SOCIAL SERVICE

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CHAPTER I

SOCIAL SERVICE AND CONCEPTIONS OF THE CHURCH

1. The Scriptural Conception

Christianity was born with a social vision. The modern interpretation of that vision is social service, which is but the modern name for the scriptural conception of the social aim and end of religion. That social aim is to bring religion from the stars to the streets, to interpret it in terms of the work-a-day world. That social end is a regenerated society, regenerated bodies and regenerated souls: the achievement of the Kingdom of God in this world, and the better preparation for the realization of the Kingdom of Heaven in the next. As the gardener must first clear and break up the soil in which he sows the seed, so the worker for the Kingdom of God must remove the social and economic conditions which are unfavorable for Christian growth.

Social service, in the complete program of the Kingdom, is related to other forms of Christian activity as follows: "Evangelism—winning men unto Jesus Christ; missions—making the good news known to the nations; education—training lives for the Kingdom and building them up in Christlikeness; and social service—serving the whole life of man and building a Christian social order."[1] It stands for no class of men but for all classes; not for the poor against the rich, but for the poor and the rich alike. It stands for the establishment and maintenance of proper relationships—physical, economic, social, and spiritual.

The inception of social service reaches back to the religion of Israel. There is, in fact, no period when people

[1] The Federal Council of the Churches of America, "A Social Service Catechism." (Leaflet.)

have not tried, almost instinctively, to secure a healthy community life through the regulation of human relationships. Moses, the leader, lawgiver, and liberator, heard the divine voice calling him to social service (Exod. 3. 7, 8, 10). The teachings of Mount Sinai (Exod. 20) concern not only religious obligations but fundamental social relations. The Hebrew law controlled both conduct and economic relations. Slavery was allowed, but slaves had rights (Deut. 15. 7-14); the poor were looked after (Lev. 19. 9, 10); charity was urged, "Thou shalt love thy neighbor as thyself" (Lev. 19. 18); justice was required (Lev. 19. 36); widows and the fatherless were cared for (Deut. 10. 18); the land was held for use, and allotted to families according to size; God was the owner (Lev. 25. 23), etc. Later, the prophets in turn pleaded the cause of the widow, the care of the fatherless, and the relief of the needy and the oppressed.

Social service finds its direct inspiration, however, from Him who, going about doing good, said:

> "The Spirit of the Lord is upon me,
> Because he anointed me to preach good tidings to the poor:
> He hath sent me to proclaim release to the captives,
> And recovering of sight to the blind,
> To set at liberty them that are bruised,
> To proclaim the acceptable year of the Lord;"[2]

from Him who described the inheritance of that Kingdom which had been prepared from the foundations of the world as depending much upon whether or not the hungry had been given meat, the thirsty had been given drink, the stranger had been taken in, the naked had been clothed, those sick and in prison had been visited.[3] A great part of His ministry was spent in caring for the physical as well as for the spiritual needs of mankind. He gave the blind sight, the deaf hearing, and the dumb speech. He restored the cripple and the palsied. He fed the multitude who were

[2] Luke 4. 18, 19 (A. R. V.). [3] Matt. 15. 31–46.

hungry and fainting. His program includes a social ideal: "Whosoever will be great among you, let him be your minister. . . . Even as the Son of man came not to be ministered unto, but to minister" (Matt. 20. 26-28).

The primary mission of the early church was the perpetuation of the life and teachings of Jesus. The many things that he taught about social questions vitally concern us of the present social order: the Kingdom of God, the family, marriage and divorce, the state, the criminal, the rich, and the poor. Paul often gives exhortation not only to pray and preach but also to remember that the duty of Christians is to labor and support the weak, and to impart freely to others.

2. The Modern Conception

To "save" the individual has rightly been and rightfully continues to be the chief function of the church, but not the only function. For, strictly speaking, there is no such thing as an individual at all. What seems to be an isolated personal entity, embodying its own individual attributes and presenting its own individual problems, is in reality a social creature, embodying social attributes and presenting social problems.[4]

The church must recognize that social conditions affect the spiritual side of life, and that spiritual conditions affect the social side of life. It must be awakened to the essential wrong involved in a social condition which dooms the millions to hopeless poverty, wretchedness and sin, and to its weakness and sinful neglect in remaining at ease so long as that social condition endures. It must recognize, too, that poverty of mind, body, and spirit is not entirely due to lack of character, but is increasingly chargeable to social conditions over which individuals, however strong, exercise little control. Its business is to convict men of sin—but sin, not merely in the individual lives of men but in their associated life as well. The church must look back of every in-

[4] Holmes, The Revolutionary Function of the Modern Church, p. 38.

dividual for the physical, political, industrial, economic, and social conditions which have very largely made him what he is.

The theory of social conditions has received its most authoritative expression in Dr. Edward P. Devine's remarkable book, Misery and Its Causes. He says:

> In contrast with the idea that misery is moral . . . I wish to present the idea that it is economic, the result of maladjustment; that defective personality is only a halfway explanation, which itself results directly from conditions which society may largely control.[5]

If this be so, how difficult it should be for the church men to pray Sunday after Sunday that body and soul may be presented "as a living sacrifice," and at the same time to acquiesce in conditions which tend to degrade both.

"If the churches will assume their full responsibility," as John M. Glenn, Director of the Russell Sage Foundation, says, "and stand out boldly as champions of social righteousness, they will gain many more souls than they will lose members—they will increase their support, they will attract the strongest and most vigorous of our young people; and they will immensely increase the spiritual power of their communities . . . Indifference and inactivity concerning such things seem frightfully unrighteous and ungodly."[6] "When a minister preaches about the social life of the Israelites, the Hittites and Hivites," says the Rev. Charles Stelzle, "his congregation listens to him with great interest; but when he studies the life of the Chicagoites or the Pittsburgites, and preaches about it precisely the same way he would preach about the Amalekites, for instance, some good brother will remind him that he had better preach the plain gospel."[7] Dr. Worth M. Tippy likewise says:

---

[5] *Idem*, p. 11.

[6] Glenn, "The Church and Social Work," Conference of Charities and Corrections, Report 1913, p. 144.

[7] Stelzle, "Preparation of Ministers for Social Work," *ibid.*, Report 1911, p. 234.

Let any man be thrust into the teeming center of one of our American communities and the cry for help reaching him from every side will force him to translate his systematic theology into terms of human service and to levels of the common need. He will be warned, however, in threadbare phrase that he must be a "soul-saver."[8]

3. The Modern Church in Social Action

The modern conception of the church has found active expression in various social service organizations. Each one of these organizations has already accomplished good work. Principal among these are The Home Missions Council, a federation of the general home mission boards, the church building, and the Sunday school and the publication societies of the Protestant churches of the United States; the Council of Women for Home Missions, a similar organization for the women's home mission societies; the Federal Council of the Churches of Christ in America, including thirty-two evangelical denominations and communions and operating in the interest of Social Service through "The Commission on the Church and Social Service"[9]; Church Social Service organizations affiliated with the Federal Council, principal among which are The Presbyterian Bureau of Social Service, The Methodist Federation for Social Service, The Baptist Department of Social Service and Brotherhood, The Congregational Social Service Commission, The Protestant Episcopal Joint Commission of Social Service. Similar organizations, not connected with the Federal Council, and yet very active, are: The Central Conference of American Rabbis (Jewish); the Social Service Commission of American Federation of Catholic Societies; the Department of Social Service and Public Service, of the American Unitarian Association; and The Social Service Committee of the Universalist Church.

[8] Tippy, The Socialized Church, p. 250.

[9] See, for a comprehensive exposition of the principles of the Federal Council, Ward, The Social Creed of the Churches, revised, 1914; also, for a Complete Directory of Church Social Service Organizations, Ward, A Year Book of the Church and Social Service, pp. 9–12.

CHAPTER II

THE SOCIAL TASK AND RESPONSIBILITY OF THE CHURCH

It is absolutely essential to have in mind the purpose for which we wish to use facts in order to deal intelligently with them after they have been gathered. The sociological aim in gathering any group of statistics should be to gain information for the purpose of guiding social action—what is known as practical sociology.

The field of survey should be made as comprehensive as possible because of the inter-relationship of religious, social, and economic problems. No group of community facts can be torn out of their setting and studied apart from other community facts with which they are undoubtedly intertwined. Some facts may be considered by themselves, of course, but other facts quite likely should be known accurately as well—else false conclusions may be drawn. Often we are quite blind to the "heathen" at our doors, while we marvel at the conditions that prevail in the foreign fields.

SOME COMMUNITY QUESTIONS

What are some of the social and economic problems which go to make up the social task in your community? What forces are restraining the religious life of men, women, and children and thus challenging your church to action?

1. About the Workingman

The greatest challenge to your church from the community, perhaps, is that of its workingmen. Why do they not come to the church services? Is life so severe that many have little time for occupying themselves with any thought other than how to keep body and soul together? Do the

appeals of religion addressed to them fall on deaf ears? Are they hostile, or are they too tired to care? Do their struggles here exclude all thoughts of the hereafter—the needs of the body being so clamorous that they cannot attend to the demands of the soul? Your church must understand the economic life of the people of its community in order to reach them. The economic problems of your community should become your religious problem—for in this world a reasonable amount of the world's good things is necessary to spiritual growth. Your church must not only ask questions about the workingman of your community, but know what are the answers to them.

2. About the Family

Improper physical environment makes both the religious and the home life practically impossible. The moral responsibility of the landlord is a new thought on the part of society. We are beginning to understand that what Jacob Riis once said is true: "A man has just as much right to kill another man in the street with an ax as he has to kill him with a house." Is it any business of your church, let us ask, if there is in the city or community a housing condition that tends to impair the physical and moral life of the tenant; a housing condition which is unsafe or unsanitary, or in any way unfit for living or homemaking; a housing condition which is as damaging to its immediate community as a pest house; a housing condition where tuberculosis is fearfully prevalent, only because of a lack of pure air and God's sunlight, for lack of pure water and proper drainage; a housing condition where young men and women and children are herded together in a single room and lose their sense of decency and purity—where if they do not actually become immoral, they tend to become nonmoral? If the church preaches the necessity of purity, it should do all in its power to abolish conditions which make purity almost impossible. Therefore, to know whether bad housing

conditions exist and how to keep them from developing should be recognized as a part of the responsibility of your church.

3. About the Delinquent and Dependent

None of the many problems with which your church must be concerned is independent and unrelated. Even crime has relationship with poverty, housing and working conditions, recreational facilities and social environment. The social teachings of Jesus included those "in prison." No church, therefore, that pretends to follow his teachings can escape responsibility for considering the plight of the prisoner and the criminal. To see that chaplains are supplied for them is about the extent of the interest of the church in these unfortunates.

It is not enough for the church to save the single drunkard while it lets the saloon go on making hundreds of more drunkards. But, in saying that the "saloon must go," the church should provide some means of satisfaction for those social instincts which express themselves in the saloon. No church in any city can justly claim that it has no responsibility for the existence of both saloons and brothels which boldly offer every inducement to the stranger within a stone's throw.

The church must accept the doctrine that "poverty is due, not to individual depravity or inefficiency, but to social maladjustment, and upon the basis of this doctrine it must so readjust social conditions that poverty will be as impossible as wealth."[1]

The church has always been ready to help the sick man. Does it not follow that it should also be ready to exert itself for preventing disease and all other preventable things that drive men and women into hospitals, almshouses, and graveyards?

If your church is to be efficient in its task of seeking and

[1] Holmes, The Revolutionary Function of the Modern Church, p. 179.

saving the lost it must not only know accurately the causes of delinquency and dependency in its community, but work unceasingly for their removal.

4. About the Young People

The young people are the margin with which the church has to do—the church of to-morrow. The church, therefore, can test its efficiency largely by measuring its influence upon the young people of the community. We have learned now that in both city and country looseness of morals and a lack of the right kind of recreation go together; and that, on the other hand, where there are plenty of wholesome amusements, moral standards are higher and are less likely to be broken down.[2]

Many young women might be asked, for instance, the following: Is the dance hall the only recreation that you can afford? What is it that makes the dance hall attractive to you? Do you go to the dance simply because of the desire for a change from a dreary home life, shop, store, office, or factory experience? Is it the only place where you can meet your young men friends? Where do the young men themselves spend their evenings? The young people of the community must have recreation, and it is a responsibility of your church to help guide them in it.

The economic side, equally with the social side, of young life throws a social responsibility upon the church. Therefore, it is the responsibility of the church not only to ask but to help answer questions like the following: What are the conditions of toil, especially for young women, in your community? What are their opportunities for enjoyment, as well as for employment? Is there a condition of labor that reaches, detrimentally, the child life of the community? What ought to be provided for by the church and what improvement ought to be demanded by the church group along the line of child welfare?

[2] Forbes, The Church at Work, Unitarian Bulletin, No. 22, p. 8.

5. About the Country and the Country Church

An exodus is on from the country to the town. What is being done, and what is being neglected in your community toward making the country a good place to live in, so that the people will be unwilling to give up their homes and move to town?

A community-serving church, on the one hand, is the most essential institution in country life. On the other hand, the community church has become decadent where it has ceased to serve the community. Country churches have long been conducted on the principle that "human nature is the same everywhere," and "one country village is like any other." But we are coming to recognize that there should be a scientific approach to our church problem as well as to our soil problem. Country communities are *not* all alike—far from it. Social, economic, moral, educational, political, personal conditions vary greatly in different localities. Churches miss their aim unless they study minutely these conditions.[3]

By way of diagnosis the following brief suggestions are offered to account in part for the serious difficulty in the present situation of the country church:[4]

1. A depleted constituency.
2. Economic weakness.
3. Lack of social cooperation.
4. Wasteful competition.
5. Poor business management.
6. Moral ineffectiveness.
7. Narrow vision of service.
8. Inadequate leadership.

The country church, on the other hand, is efficient in proportion as it has developed the following elements of strength:[5]

1. A worthy constituency.
2. Local prosperity and progressive farming.

[3] Fiske, The Challenge of the Country, p. 202.
[4] *Ibid.*, pp. 174–178.
[5] *Ibid.*, pp. 174–178.

3. Community socialization.
4. A community-serving spirit.
5. A broad vision of service and program of usefulness.
6. United Christian forces in the community.
7. The new Christian statesmanship.
8. A broad Christian gospel, in place of sectarian preaching.
9. A loyal country ministry, adequately trained and supported.
10. A liberal financial policy.
11. Adequate equipment.
12. A masculine lay leadership developed and trained.
13. A community survey to discover resources and community needs.

Is your church, on the whole, losing ground because of its lack of adaptation in methods and character of service adequate to meet the needs of the community? Is the country life of your community made so attractive and so worth while that it is to the advantage of its finest young people to invest their lives there? Is your church doing all it can to break up the monotony of laboring from before sunrise to long after sunset? What is your church doing toward saving the young people, and their homes, in large numbers for the country church and for the country community?

CHAPTER III

COMMUNITY SURVEYING AND EFFICIENCY OF THE CHURCH

1. The Efficient Church: Its Elements

Practical tests are being applied to-day to every phase of human activity. The church, with all the rest of life, must accept its share of this practical testing. A church deficit, for instance, is supposed to mean the difference between the receipts and expenditures of the organization; whereas the true deficit is the difference between the moral, social, and religious influence the church might exert in its neighborhood, and the influence it actually does exert.

If this be so, the new efficiency tests, demanded by the maintaining public, might be stated interrogatorily thus:

1. What definite and specific things can be pointed to that this church is accomplishing for this neighborhood?

2. To what extent has this church, as an organization, cooperated with other social or philanthropic agencies working in this city or neighborhood?

3. Into how many homes, rich and poor, is a train of Christian influences being directed through the work of this church?

4. How many persons in this neighborhood are being definitely influenced for Jesus Christ and his Kingdom?

5. What share does this church take in the promotion of the wider interests of the Kingdom outside this neighborhood?

Efficiency always means "the securing of the maximum of utility at the minimum of cost"—whether in the field of economics or in the field of social and religious life. Industrial efficiency has revolutionized the movements of men and women so that lost motion has been practically eliminated

in many industries, while the output has been increased forty, eighty, two hundred, and four hundred per cent. Something corresponding to this must be in the efficiency program of the church. Charles Stelzle has well pointed out the fact that when a railroad company decides to open up a new territory, it does not depend merely upon inspiration and enthusiasm—it sends out a corps of engineers to study soils and levels, a master workman maps the entire job, and in his mind's eye he sees it complete before the first tie is laid or the first spike driven.[1] Something corresponding to this must be in the efficiency program of the church.

Frederick W. Taylor, who is the leader in the movement for scientific management, claims comparatively little in his efficiency methods as absolutely new. His scientific principles might be summarized as follows:[2]

1. A planning department where the work is laid out.
2. A scientific investigation of each piece of work and the determination of the best method and the shortest time in which the work can be done.
3. Keeping of exact records of all work done.
4. The specialization of each industry—the selection of particular workers for particular tasks.
5. A system of scientific training for the workers under expert teachers.
6. A reward for both teacher and pupil when the latter is successful.

These are broad, scientific principles which are as applicable to religious as to economic efficiency.

2. The Community Survey

A. What is a community survey?

No one will dispute that in adopting a program regarding any situation, knowledge is the first essential. This knowledge is not opinion nor guesswork, not hearsay nor second-

[1] Stelzle, American Social and Religious Conditions, p. 202.

[2] See Frederick W. Taylor, "Scientific Management," series of articles beginning in March, 1911, American Magazine.

hand information; but knowledge which, being based upon scientific investigation, can lead one to some accurate and practical conclusion.

The social forces are more than skin-deep, and are not to be determined upon by snap judgment. They must be studied to be known. Since each field is a peculiar field, the problems to be studied and solved are always peculiar. Not only do facts need to be discovered, but they must be correctly interpreted and their meaning to the church and community must be clearly set forth.

The principle underlying the community survey is twofold: (1) that the life of the community is *one*—religious, moral, social, recreational, physical, and economic; (2) that a knowledge of this life conditions the best service to the community. The community survey is the one means of knowing a community—giving the church a vision of its task and helping the church in doing it.

The analysis of a field, therefore, is the initial step in every true church efficiency program. If bad social or economic conditions are to be prevented or cured, for instance, information about these conditions is prerequisite. This information must be had before action can be determined upon, either positively or negatively, and before sufficient community interest and pride can be aroused to stand back of a concerted effort toward social or industrial betterment.

B. THE NEED OF A COMMUNITY SURVEY

The following paragraphs express in a very concise way the need of community surveys.

Professor Edwin L. Earp, of Drew Theological Seminary:

> We must get the facts before the people in an intelligent way. . . . We must insist upon intelligent social diagnosis before applying our social remedies.[3]

The Rev. Charles Stelzle, former superintendent of The Bureau of Social Service of the Presbyterian Church:

[3] Earp, The Social Engineer, p. 294.

A comprehensive survey should be made by each local church of its own community, the study to be engaged in by the men in each church.[4]

Hon. Gifford Pinchot, Former Chief of the Bureau of Forestry:

Knowledge of the facts must precede knowledge of the best way to meet them. No investigation of the facts of rural life could be complete without a knowledge of the country church.[5]

Dr. Frank M. North, chairman of the Committee on Church and Social Service, The Federal Council of the Churches of Christ in America:

We recommend that Church Federations make immediate surveys of their communities and adopt the plans of this Commission and the constituent bodies for a Social Evangelism.[6]

The Rev. George F. Wells, director of the rural section of the Methodist Federation for Social Service:

It is needless to say that it is an absolute impossibility for a country pastor or a country church to do efficient work without accurate, and we may say, sociologically valid information concerning the field of service.[7]

Paul W. Kellogg, of the Russell Sage Foundation:

The more immediate aspect of the movement presents itself in the fact that in nearly every city in which the Men and Religion Forward Movement teams have set forth a social program, one of the planks in that program has been to recommend a social survey.[8]

Henry Israel, of the International Y. M. C. A.:

A survey of a parish should be undertaken by every candidate for the ministry before he is turned loose to practice upon a parish. . . . The making of a survey would not be so very unlike, in educational principle, to the dissecting of a cadaver in a medical school.[9]

[4] Stelzle, American Social and Religious Conditions, p. 205.

[5] C. C. Gill and Gifford Pinchot, The Country Church, p. 5.

[6] Federal Council of Churches of Christ in America. (Program and Reports, 1912, p. 24 i).

[7] Wells, A Social Survey for Rural Communities, p. 5.

[8] Kellogg, Proceedings of the Academy of Political Science, vol. ii, 4 (July, 1912), p. 1.

[9] Israel, Country Church and Country Cooperation, p. 113.

Prof. L. H. Bailey of Cornell University:

The scientific method must prevail. . . . We must finally found all our progress in rural life on a close study of the facts and the real elements in the situation, in order that we may know exactly what we are talking about.[10]

C. THE VALUE OF COMMUNITY SURVEYS

Accurate religious knowledge about the community is the first essential in a church efficiency program, because the primary function of the church is spiritual. A community survey assists the church in carrying out this function, by removing the first difficulty with which every experienced pastor is almost sure to meet when he undertakes to direct his church in any aggressive service, social or evangelistic. That difficulty is the determination of his constituency. A community survey meets this by giving the pastor an accurate record of those to whom his church has a right and an opportunity to minister. When the survey is scientifically correct and is followed up by systematic and continuous effort, it will be of permanent value. Cases of real need, both temporal and spiritual, are brought to light; undeposited certificates of church membership will be found and many new church and Sunday school homes will be established.

The value of community surveys is further evidenced by the services they may render in the following particulars:

1. They will reveal, in an old field, whether or not the field is a losing or paying proposition from the standpoint of the Kingdom, by showing the numerical trend of the church work, especially as to church membership and Sunday school enrollment, and its financial trend, especially as to pastoral support, net property valuation, benevolent offerings, and missionary assistance, if any.

2. They will point out, on the one hand, the lines along which a field, if a losing field, might be redeemed; and on the other, if a winning field, they will point out the lines along which run its greatest possibilities. In each case, they serve

[10] Bailey, Survey Idea in Country Life Work, Training Conference for Rural Leaders' Address, p. 1.

as an incentive to financial supporters, especially in missionary territory.

3. They will assist in determining to what extent a missionary field is worthy of missionary support.

4. They will reveal the logical location for new church buildings; and whether or not a new church building project should be undertaken at all in a particular community.

5. They will show whether a consolidation of church fields would be wise and feasible or a division of the field would be practicable and profitable.

6. They will discover whether or not there is an overzealousness between Protestant denominations in emphasizing denominational lines, as is sometimes expressed in the multiplicity of church building—whether or not there has been the absence of foresight or vision of the trend of church opportunity, and the consequent misplacement of effort for the larger results in the work of the Kingdom.

A striking example of an overemphasis of denominational lines, one out of many which could be cited, is that taken from a report of Dr. A. H. Collins, of the Des Moines Annual Conference, in his studies in the rural community of the Creston District, embracing a territory of 3,000 square miles and 100,000 population. In this territory there are at present 279 churches of the Protestant denominations, one for every 360 people. Sixty-two of these have discontinued, in recent years, either through the lack of the support of a minister or by voluntary union with other churches. Eighty-seven of the remaining 217 are Methodist. This advantage of Methodism in holding the field has been attributed to the usefulness of the local preachers.[11]

Accurate knowledge of *social* and *economic* community conditions is also necessary for efficient church work. A community survey will reveal the social needs of the neighborhood and will point out those which might be met, directly and indirectly, through church channels. A survey will

[11] See "A Valuable Study in Rural Religion," Central Christian Advocate, November 24, 1909, p. 6.

also show whether or not the social needs of a community are met, and how they are met—whether by public, quasi public, or commercialized agencies. It will discover the social forces which tend to build up, and those that tend to break down, the community life. It will also show whether or not the economic life of the community is a barrier to the religious life. It will do much to awaken and inform the consciences of those who should be concerned over local conditions.

Incidentally, a community survey is valuable in giving training and imparting social vision to those who participate in it, and also in tending to utilize the dreams of better things by showing a definite program to well-wishers of every community.

CHAPTER IV

THE COMMUNITY SURVEY AND DEMONSTRATIONS OF EFFICIENCY

Most active among the various church social service organizations affiliated with The Federal Council of Churches is The Bureau of Social Service of the Presbyterian Church in the U. S. A. The function of this bureau is "to study social conditions as they are related to the progress of the Kingdom of God, and to suggest to the Church practical ways of realizing the social ideals of the Gospel."[1]

One of the strongest features of the work of this Bureau is its survey department, which not only investigates conditions, but makes specific recommendations with regard to methods needed to meet these conditions. In studying methods of church efficiency it has carried on investigations in nearly one hundred cities and in thousands of churches. It has made surveys of some of the largest cities of the country and of entire States.

Another Social Service Agency by the same denomination is that of the Department of Church and Country Life, which limits its field to communities of less than 2,500 population. The Department is engaged especially in behalf of the country church. The initial work is investigation. This is done under methods proposed by the universities, particularly Columbia and Chicago Universities. The field workers are college and generally seminary graduates, selected for their preparation in the social sciences and their willingness to work under precise supervision in a regular scientific plan. The workers investigate country neighborhoods and record the social forces, institutions, tendencies, classes, incomes, and, so far as possible, the possibilities and progress.

[1] Home Missions Council, A Record of Development and Progress, p. 6ff.

1. Particular Examples of Church Efficiency

Fourth Presbyterian Church of Chicago

There was a practical demonstration of the work of the Presbyterian Bureau of Social Service in 1912, when it surveyed the neighborhood of the Fourth Presbyterian Church of Chicago. The Bureau submitted a comprehensive report containing the important facts and statistics with reference to the conditions in its field.[2] This church is located in the midst of one of the most perplexing city fields in the United States, where ninety saloons are battling against five churches, and the saloons are among the most demoralizing in Chicago. There has been recently erected a magnificent plant, which cost nearly $700,000. When the present pastor, the Rev. John Timothy Stone, was called from Baltimore to become the pastor of this church, he was frankly told by his friends that he could not build up a religious enterprise in this district. He has amply demonstrated the fallacy of this prediction. Fourth Church is crowded at every preaching service, and the unusual thing about it is that there are hundreds of people upon a "waiting list" who are eager to become members of the church. The secret is that the field has been surveyed, its needs presented, and loyally met—while the "folks" have been located and touched with a social gospel. The Rev. Mr. Stone reports as follows concerning the results of this survey in his church neighborhood:

> Many of the conditions which we supposed we understood thoroughly, the survey has proven false, whereas many more we estimated to be correct have been verified. The survey has opened the way for an immense amount of additional activity among our church members and organized forces. Thousands of names of those who are partially interested have been given to us, and can be visited. Hundreds of names have come to us of those who have expressed a preference for our denomination, a large share of whom we did not know. The value of such a survey is not only in the gathering of these facts, and in the enlightenment which results, but in the "follow-up" work.[3]

[2] St. John, G. B. A Modern Church to Meet a Modern Situation, p. 1ff. (Pamphlet.)
[3] Stone, "Value of Church Community Survey," Survey, XXIX, 879 (Mar. 22, '13).

OHIO COUNTRY AND VILLAGE CHURCHES

A practical demonstration of the work of the Presbyterian Department of Church and Country Life was made during the summer of 1912. Nineteen counties of Ohio were surveyed and a study was made of 1,515 country and village churches.[4] Of these churches, slightly less than one third were found to be growing, while the rest were either standing still or losing ground. There was an average of ten abandoned churches to each county, making something like 800 in the entire State.

There are causes of this decline outside of the church. But one of the inside reasons for the decline of the country church, as the surveys revealed, was the lack of ministers who serve only one church each. As a result of the findings of these Ohio Rural Life Surveys, an effort is being made in a district of a certain denomination to raise the salaries of all country ministers to a minimum of $1,000. Every member of the church in that district has been asked to contribute the proceeds of one day's work toward this raise.

WOOLLEY MEMORIAL METHODIST EPISCOPAL CHURCH, CHICAGO

Another typical example where the great value of a community survey has been demonstrated is that of the Woolley Memorial Methodist Episcopal Church, of Chicago. "The proof was witnessed yesterday," recently reported a Chicago paper, "when 140 new members were received into the Woolley Memorial Methodist Episcopal Church at Fifty-sixth Street and Indiana Avenue, as the result of a month's campaign conducted by the pastor, the Rev. Charles A. Kelley, assisted by a campaign committee."

Dr. Kelley, the pastor, and his assistants used a series of five cards, named repectively the "worker's" card, the "prospect's" card, the "nonchurch member" card, the "member of some other church" card, and the "Sunday school information" card.

[4] Fulton, "The Survey for Evangelism," The Church and Country Life. (Presbyterian Magazine, Special Number.)

Sixty signed the "worker's cards." Every forenoon was spent by the pastor and his personal workers in the clerical work of indexing the cards and in writing letters to "prospects," and the afternoons were spent in making personal calls. The pastor, besides doing personal work, conducted a religious service every evening at the church.

THE FIRST METHODIST EPISCOPAL CHURCH, LA JUNTA, COLORADO

The Rev. Howard Goldie, pastor of the Methodist Episcopal Church in La Junta, Colorado, reports prospective results of a recent community religious census in that field as follows:

This charge now has the names of 1,200 men, women, and children with street address and occupation, church, Sunday school, Ladies' Aid, Brotherhood, Epworth League, Missionary Society, relationship or lack of relationship, together with the age and grade in school of all children, to aid in placing them in proper grade in Sunday school. . . . We discovered 112 new names for current expenses and the new church project. . . . I am now working on a list of 95 names of folks who are among us and hold church letters elsewhere, the information of which came to me through the census. A working committee of the Ladies' Aid Society, already having 175 members, came in and after careful compilation went away with 185 new names to call on and solicit for membership. They are already looking for a total membership of 250 and will reach it in a few weeks. . . . The Brotherhood committee found 175 names of men not associated, and with their cards filled out are out in the field calling on the last man for whom the church is responsible. . . . The Epworth League and Sunday school campaigns are moving on the same definite and positive lines of action with as definite results coming. The aggregate will be the most intense and parish-wide activity the church has felt.[5]

THE EMMANUEL METHODIST EPISCOPAL CHURCH, LINCOLN, NEBRASKA

During the summer of 1911, the writer made a study of the Emmanuel Methodist Episcopal Church neighborhood, Lincoln, Nebraska. The findings were mapped, charted, and published.

[5] Goldie, Howard. "Efficiency by Practice," Central Christian Advocate, April 22, 1914.

Through the interest of the Resident Bishop John L. Nuelsen, who visited the field and studied the findings, the needs and opportunities of the charge were responded to generously by the Board of Home Missions and Church Extension. The exhibits were also presented before the Lincoln City Evangelization Union and an additional liberal response was made. This organization had repeatedly refused any assistance to this church for such an enterprise. In explanation of this final action, one of the Union officers said, "Of course we'll get under a proposition that looks like that."

Now a beautiful semi-library styled edifice, with a seating capacity for 500 and valued between $16,000 and $20,000, has replaced an old frame tabernacle building. A new and better location was determined upon by the findings of the survey. New members were attracted into the membership and the pastor more materially and comfortably provided for.

CITY MISSIONS AND CHURCHES, DENVER, COLORADO

The author's personal experience in Denver along membership lines alone for the past several months has been to receive upward of 150 new members, nearly all of whom were first located through the community survey and then followed up with a personal touch by pastor and church visitors. The Sundays when no one is received into the membership will hardly average one a month during a Conference year.

Careful survey work was proved invaluable in connection with the recent "Billy Sunday Campaign" in Denver. During the meetings, on account of the homes of the community being known, many were brought into personal touch with the meetings who otherwise, it is very likely, would not have been. After the meetings, instead of depending on "cards" received for follow-up work, several times the amount of information was already at hand and was utilized with corresponding larger results. The best part of it is

that still there is information to be utilized for further results.

2. Special Ways of Utilizing Survey Results

The utilization of the results of a community survey are much larger, however, than the mere recruiting of membership. The following other definite results have been obtained from surveys which the author has personally directed.

First. A survey was conducted for the purpose of determining which denomination of several was logically entitled to enter, and where it should enter, a growing community so as to avoid overcrowding. This the survey successfully accomplished. The results of the survey were also followed up by plans for the consolidation of two Methodist churches; and, at the same time, revealed the fact of serious blunders having been made on the part of each church in not having seen the approaching need of such consolidation several years before.

Second. Another survey was made in a downtown mission field for the purpose of determining the logical solutions of several complex problems. The survey showed facts which revealed, on the whole, a sad waste of material outlay and needless duplication of religious effort. It was shown that (1) both the church membership and the Sunday school enrollment had gradually declined during the past decade; and, that the church membership was only 15% of the membership ten years before. (2) That the self-support was only 35% of what it was ten years previously while the net property valuation had declined to 35% and the missionary assistance commencing five years before at $50 had increased 700%; (3) The actual mission territory was being contracted by business expansion into the territory, a slow Jewish influx and an apparent Catholic colonization. (4) The church was located at the door of a public park and playground where might be enjoyed the privilege of a well-equipped gymnasium, bath, swimming pool, sewing classes, and branch public library, and that two Catholic churches

in the community had various institutional features to their work—facts which made some institutional proposals in connection with this church look futile. (5) That there was apparently little hope of uniting this church to an adjoining mission—which had also been proposed—because of at least six definite social reasons, which were set in direct contrast, one to the other. (6) That this church was one of fifteen Protestant churches within a radius of one mile and one of ten Protestant within one half mile radius, all of which held English services—at least, a portion of the time—and a majority of which were receiving missionary support; (7) That the Catholics of the community desired to purchase this church property for a parochial school.

Third. A study to determine whether or not a certain Mission Church should be reopened or abandoned resulted in a "For Sale" sign being posted on the building. The survey showed (1) That the field was being amply provided for by three sister denominations already established and actively engaged in the mission territory. (2) That the change of the work of one neighborhood church from German to English services during the previous year had, in effect, been equivalent to the entering into the territory of a new English denomination. (3) That $1,425 annually was being expended by home mission boards in the territory claimed by each denomination on the field—three denominations in addition to this one. (4) That this mission, apparently, had always served as an unnecessary factor in the religious life of that community. (5) That this mission property was still under several hundred dollars of indebtedness, while the outlook for the work did not seem to warrant putting more money into it.

Fourth. Another survey was made in the territory of a church which was forced to relocate. This was for the purpose of determining upon a new location and for discovering whatever opportunities the field afforded for institutional service. One of the most valuable results of this survey was the assurance brought to those interested in the work of the

splendid opportunities of the field, together with the encouragement lent financial supporters toward offering liberally of their material assistance.

There will be found in Appendix B a city religious and sociological schedule. It is too comprehensive in its social scope for the local church community survey. The schedule, however, is very suggestive, and can be abbreviated so as to meet the needs of any community, wherever more than a house-to-house canvass is contemplated. Sections of the schedule should be assigned to different persons, or groups, and each made responsible for a satisfactory report upon the respective parts.

The following is a convenient list of Social Service sources for current information upon subjects of general community interest:

SOURCES: CURRENT INFORMATION

American Association of Societies for Organizing Charity. General Secretary, Francis H. McLean, 105 E. 22d St., New York City. (To promote the extension and development of Organized Charity and of Community cooperation in Social Programs in the United States.)

American Institute of Social Service. Studies in Social Christianity. President, Dr. Josiah Strong, 82 Bible House, New York City. Publishes monthly for classes and individuals, The Gospel of the Kingdom.

Baptist Department of Social Service and Brotherhood of the Northern Baptist Convention. Secretary, Rev. Samuel Z. Batten, 1701-1703 Chestnut St., Philadelphia, Pa. (Free Literature; Study Courses; Various Publications.)

Congregational Social Service Commission. Secretary, Rev. Henry A. Atkinson, 14 Beacon St., Boston, Mass. (Literature Free; Correspondence Course; Various Publications.)

Federal Council of the Churches of Christ in America. Commission on Church and Social Service. Secretary, Rev. Charles S. Macfarland, 105 E. 22d St., New York City. (Gives full information regarding social movements in all the Churches; Various Publications.)

Methodist Federation for Social Service. Secretary, Rev. Harry F. Ward, 2512 Park Place, Evanston, Ill. (Literature, Bureau of Information, Speakers Bureau, Reading and Study Course.)

Presbyterian Board of Home Missions. Bureau of Social Service. Secretary, J. B. McAfee, 156 Fifth Ave., New York City. (Literature Free; Correspondence Course; Various Publications.)

Department of Church and Country Life. Superintendent, Rev. Warren H. Wilson. (General Rural Surveys in Maryland, Pennsylvania, Tennessee, Indiana, Missouri, Arkansas, Minnesota, besides Various Special Ohio Rural Life Surveys.)

Protestant Episcopal Joint Commission on Social Service. Field Secretary, Rev. F. M. Crouch, Church Mission House, 281 Fourth Ave., New York City. (Various Publications.)

Russell Sage Foundation (Numerous Departments), Charity Organization Department. Director, Mary E. Richmond, 128 E. 22d St., New York City. (To study, teach, and publish in the Charity Organization Field, Pamphlets on Family Treatment, Community Study, Relief, Transformation, etc., sent free. Publishes Monthly, Charity Organization Bulletin.)

Department of Child Helping. (Correspondence, Printed Matter for Children, Child Playing, Infant Mortality, Care of Crippled Children, Juvenile Courts, etc.)

Department of Survey and Exhibits. (A national Clearing House for Advice and Information on Social Surveys and Exhibits and Field Assistance in organizing Surveys and Exhibits.)

Unitarian Department of Social and Public Service. The American Unitarian Association. Secretary, Elmer S. Forbes, 25 Beacon St., Boston, Mass. (Reports and Bulletins free.)

PART II

THE MAKING OF A COMMUNITY SURVEY

CHAPTER I

ORGANIZATION FOR A COMMUNITY SURVEY

A COMMUNITY survey, whether simple or comprehensive, should be conducted by scientific methods. The following is the natural order of procedure:

1. Systematic organization.
2. Scientific investigation and gathering of information.
3. Accurate classification and tabulation of the material gathered.
4. Graphic demonstration and interpretation of the principal facts revealed.
5. Conservation of the results of the survey.
6. Recommendations as to the most logical solution to the church and community problems as presented by the survey.

1. ORGANIZATION TREE OF A CITY COMMUNITY SURVEY

The following "organization tree" shows in a graphic way the plan of organization of a comprehensive city community survey. Simpler organizations are represented by branch and by branches of this tree. It is constructed practically upon a political campaign basis, or on the same general plan as is used in the endowment campaigns for educational institutions.

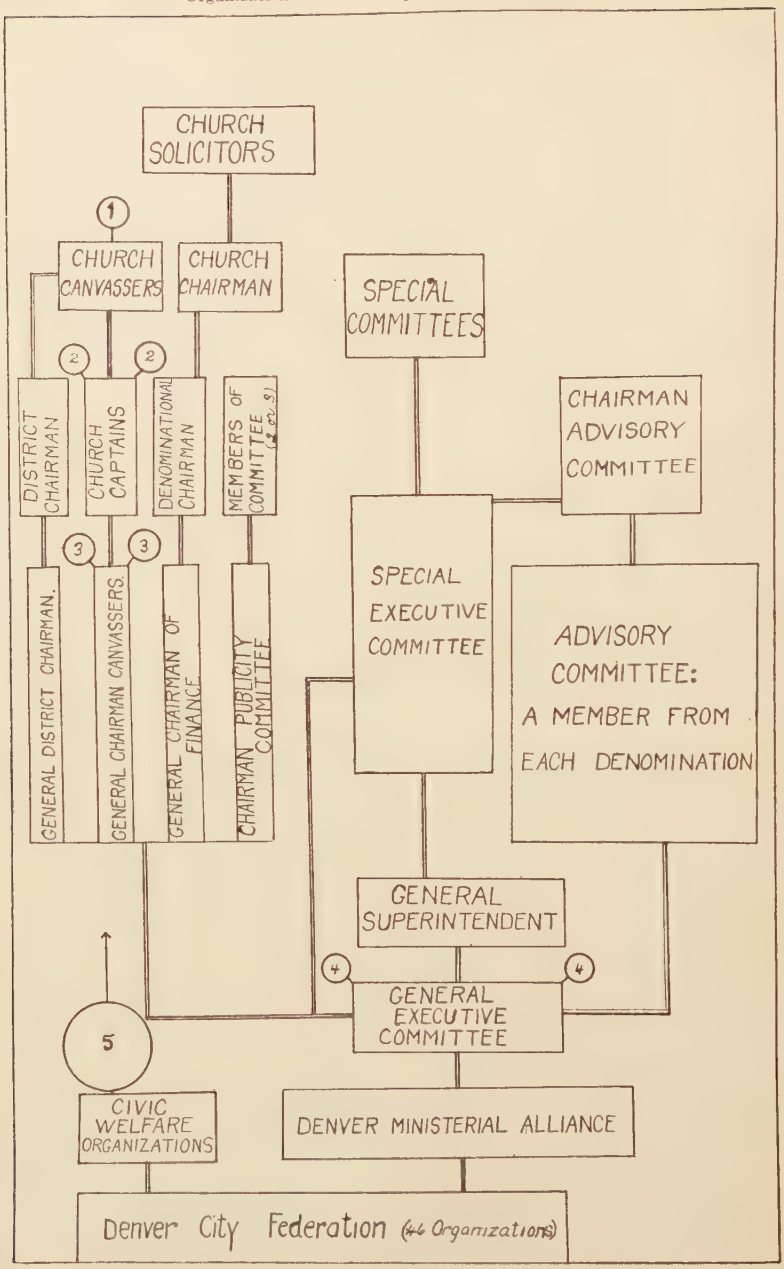
2. THE AUSPICES OF A COMMUNITY SURVEY

The different auspices under which a community survey may be taken, as shown by the accompanying chart, are as follows:

1. By the pastor of the church as the only canvasser—who does the field work alone (plan represented by *1* on the chart).

CHART I

Organization Tree of a City Community Survey



2. By the pastor of the church who does the field work with the assistance of personal workers: one of several canvassers, over whom he acts as captain (represented by *2*).

3. By the pastors of the churches in a community cooperating in the field work, one of whom acts as general chairman (represented by *3*).

4. By the pastors of a city cooperating in interdenominational field work, organized under the direction of a general superintendent (represented by *4*).

5. By the civic welfare agencies cooperating with the ministerial body—where a city is organized under the direction of a joint executive committee and subcommittees (represented by *5*).

3. The Division of Labor in a Community Survey

The work of a community survey may properly be divided up among members of the organization as follows:

a. The Ministerial Alliance.

(1) Start the survey by presenting its purpose and plans.

(2) Authorize the Executive Committee to proceed with an organization.

b. The Executive Committee.

(1) Proceed to select an interested and capable general superintendent, members of the advisory committee, and chairmen of the District, Canvassers, Finance, and Publicity Committees. The chairmen of these five committees and the general superintendent compose a special executive committee during the taking of the survey.

(2) Divide up the territory into districts according to ward, school district, or arbitrary lines according to limits of ministration.

c. The Advisory Committee, consisting of one member from each cooperating denomination or organization, advises on all matters of detail. Important details are:

(1) Scope of the survey—whether religious only or religious and sociological.

(2) Method of gathering information.

(3) Form of schedules.

(4) Plan for presentation of final report.

d. District Committee, a chairman for each district into which the field is divided.

(1) To direct the gathering of information.

(2) To assign canvassers to the respective sections.

(3) To diagram on section envelopes, which should be provided the canvassers, each canvasser's territory.

(4) To direct the classification of the material gathered and turn it over to the general chairman, and he in turn to the general superintendent.

e. The Canvasser's Committee, consisting of one person from each participating church.

(1) To select the required number of canvassers.

(2) To check up until the work of the canvassers has been completed.

f. The Finance Committee, consisting of a representative business man from each denomination or organization.

(1) To estimate early the expense of the survey, and plan to provide for it through church or society.

(2) To have charge of the making of accounts and of the payment of bills.

g. Publicity Committee, consisting of from one to three members.

(1) To provide all matters for the press.

(2) To plan public exhibition of the results of the survey, if considered advisable.

CHAPTER II

THE PLAN OF INVESTIGATION IN A COMMUNITY SURVEY

1. The Viewpoints of a Community Survey

The scope, the method, and the sources of a community survey are dependent upon the viewpoint of the investigation. There are at least four of these:

a. Relation of the church to its constituency.

(1) A retrospective view—looking at yesterday.

(2) An introspective view—looking into to-day.

(3) A prospective view—looking toward to-morrow.

b. Relation of community to the church.

(1) The religious life.

(2) The social environment.

(3) The economic bearing.

c. Relation of a church community to its Conference territory.

d. Relation of a church community to a general missionary field.

2. The Scope of a Community Survey

A. THE LOCAL CHURCH SURVEY

1. The Church membership. Practically every church has unused resources of men who are members of the church and congregation, but who have not yet been given a man's job in church work. Professor Edwin L. Earp has pointed out that "our notions of church work have been so confined in some places to the service that a man could render inside the church building by simply attending, or leading a service, that actually thousands of able men in every denomination within our cities have been given no adequate task within the Kingdom of God."[1] A canvass should be made

[1] Earp, The Social Engineer, p. 287.

not only of the men of the church, with a view of increasing its efficiency, but also of the entire membership, with the view of enlarging its field of influence.

The writer has found successful the following scheme of making a survey of his church membership—a scheme for putting the house in order first. Much of the information can be gathered from the church membership records, and from the records of the various societies and oganizations of the church.

The purpose of this church membership record is to show the active and inactive relationship of every member of the church. This record for the entire membership always reveals the fact that some are overdoing and others are underdoing, a condition arising more from inadequate direction of church responsibilities than from either inability or unwillingness for church work.

On the reverse side of this card, a schedule is to be filled out regarding other members of the family not affiliated with the church. If the ideal of church membership consists of the affiliation of Christian families rather than the affiliation of Christian individuals, then all the names on this reverse side of the card should become the burden of the church until each name is transferred to the front side of the card.

This record card should accompany the transfer certificate of membership, when the family removes from one charge to another.

The schedules might be printed on cardboard, and arranged alphabetically for a card index file, or on lighter paper for a loose-leaf book to be carried in the pocket as a street membership (and nonmembership) guide. They should be arranged according to the shortest continuous route for an every-church-home visitation. This visitation should be made as often as quarterly whenever practicable.

For the convenience of the members of the church the writer has had printed in the hand directory of membership,

CHURCH MEMBERSHIP RECORD

Family Name . . . . . .

Address . . . . . Telephone . . . . .

	Given Names
	Family Relation
	Age or Grade in School
	Years as a Christian
	Years in this Membership
	Official Board
	Methodist Brotherhood
	Ladies' Aid Circle
	Woman's Foreign Missionary Society
	Woman's Home Missionary Society
	Young People's Missionary Society
	Sunday School
	Epworth League Junior League
	Choir or Chorus
	Regularity of Church Attendance
	Regularity of P. M. Attendance
	Subscriber Epworth Herald
	Subscriber Christian Advocate
	Bread-Winner
	Financial Contributor
	Church Work Preferred

Occupation (Family Head) . . . . . .

Address . . . . . .

Remarks . . . . . .

. . . . . .

. . . . . .

CHURCH NON-MEMBERSHIP RECORD

Other Members of the Family NOT Affiliated with Our Church

	Given Names
	Family Relation
	Church Work Relation
	Age or Grade in School
	Years as a Christian
	Years in Church Membership
	When Baptized
	Church Attended or Preferred
	Sunday School Attended or Preferred
	Regularity of Church Attendance
	Regularity of P. M. Attendance
	Bread-Winner
	Financial Contributor
	Why Not a Member of This Church
	Remarks

Occupation (Family Head) .....

Address .....

a part entitled, "Church Homes by Streets." This has been very useful for systematic visitation and has been greatly appreciated.

Another schedule, outlining the work that the church is endeavoring to do, might be used among both the membership and the congregation, and a record or list made of the kinds of work in which each is interested and in which each will volunteer service. In this way, every one affiliated with the church may be related to some definite work in the church, in the community, or in the city. The church would take on new life; everyone would realize the arrival of a new type of efficiency.

There is still another very important phase of the church membership survey—one that is almost entirely neglected. It is especially in harmony with the Methodist Rules, Section 31, which reads as follows:

> It is expected of all . . . to do good . . . especially by employing those of the household of faith preferably to others; by buying one of another; and by helping each other in business.

It is necessary in carrying out the purpose of this section that the members of the church are informed as to who are in the various businesses and professions. The writer has found that this is one of the best appreciated single services he has performed. It should be made a classified list for ready reference. The plan has been to make this list a "Business and Professional" part to the hand directory of membership.

The regular church congregation should be continuously surveyed to provide for the newcomer and the stranger within our gates. The use of he following card has proven the means of identifying many homes with the church, that otherwise might have been lost to its membership.

The signed card is followed up with a call, after which the follow-up work is the same as that described in the chapter on "Conservation of Survey Results" (chap. IV).

YOU ARE CORDIALLY WELCOMED

And you are cordially invited to make this your Church Home, and to join with us in Christian work and worship, if unaffiliated elsewhere.

The Pastor would be pleased to meet you at the close of the service. It would also afford him pleasure to have the privilege of calling on you soon, providing that you desire him to do so.

Notices, from time to time, of special services and social events will be sent you, too, if you will

FILL THE LINES BELOW

And drop this card in the collection basket, or kindly give your name and address to one of the ushers.

CHARLES E. CARROLL, Pastor.

Name.....

Address..... Telephone.....

Every Sunday school should be likewise surveyed and the findings followed up, in order to reach the homes that are represented in the school but not in the church membership. A capable enrollment secretary is very serviceable, and almost indispensable to any pastor.

2. The Church Status. The following facts regarding the condition of the church have been considered important, whenever an intelligent understanding of the church needs is sought:

(a) A chronological list of the more important facts in the history of the church.

(b) The numerical record of the charge over a ten-year or a twenty-year period, including especially church membership and Sunday school enrollment by years.

(c) The financial record of the charge over a similar period, including especially pastoral self-support, missionary assistance (if any), benevolent offerings, and net property valuation by years.

(d) Any special features concerning the church membership and constituency.

(e) What an efficient program, social as well as religious, would mean to the church.

The following is a suggestive individual Church Schedule prepared by Anna B. Taft of the Presbyterian Department of Church and Community Life:

INDIVIDUAL CHURCH RECORD

A. ANALYZE EACH CHURCH AS FOLLOWS

Denomination	No. Members	Average Congregation	Name of Pastor	His Salary	Promptly Paid?	Meeting in Church, Schoolhouse, or Hall	Is Church Endowed	Amount of Income from Endowment	Is Church Receiving Home Missionary Aid	Amount of Such Aid

B. ANALYZE EACH SUNDAY SCHOOL AS FOLLOWS

Denomination	No. of Members	Average Attendance	Distance of Farthest	No. of Scholars			Is School Graded	No. of Classes			Male Classes Taught by Men	Male Classes Taught by Women	Mixed Classes Taught by Men	Female Classes Taught by Men	Is There a Teachers Meeting	Is There Teachers Training Class
				12 and Under	13–20	21 and Over		Male	Female	Mixed						

B. THE CITY AND RURAL COMMUNITY SURVEY

At one extreme, a survey may be made by superficially skimming the facts of the community, requiring little organization and limited staff, "a-lick-and-a-promise scheme." This kind is limited to passing round and filling out religious schedules—such as were used in many places in advance of the Men and Religion campaign work. "They bear about the same relation to a survey that the blanks which a mail-order tailoring establishment sends out for self-measurement bear to a thorough-going physical examination."[2]

At the other extreme is the comprehensive, dovetailing survey, requiring a large and trained staff and incurring considerable expense. A very satisfactory survey is the "happy medium" between the skimming and the comprehensive dove-tailing schemes—which is within the means and resources of the average church.

The scope of a community survey includes three general fields of investigation—the religious, the social, and the economic. The initial step in planning the schedules of a survey is to determine whether the scope is to cover more than the religious life of the community. Whatever the field the schedules are to cover, it is well to bear in mind the following rules concerning the questions to be asked.[3]

1. Comparatively few in number.
2. Require an answer of a number of yes or no.
3. Simple enough to be readily understood.
4. Such as will be answered without bias.
5. Not unnecessarily inquisitorial.
6. As far as possible corroboratory.
7. Such as directly and unmistakably cover the point of information desired.

C. SCHEDULES FOR COMMUNITY SURVEY

The following are some examples of schedules, each one of which has been prepared and used by the writer:

[2] Kellogg, "The Spread of the Social Survey Idea," Organization for Social Work, p. 6.
[3] Cf. King, Elements of Statistical Method, pp. 54–57.

(1) RELIGIOUS CENSUS

TAKEN UNDER THE AUSPICES OF THE FEDERATION OF CHURCHES IN SCOVILLE UNION MEETINGS, LINCOLN, NEBRASKA, APRIL, 1913

Family Name.....*Address*.....*Section*.....

Names	State in Life	Church Membership				Sunday School Attendant	Remarks
		Lincoln	Elsewhere	Denominational Preference	Particular Church		
Children	Age						

Number in Home.....*Visitor*

(2) LOCAL RELIGIOUS AND SOCIAL SURVEY

Family Name.....*Address*..... *Vacant*
Classification: Protestant.....*Other*..... *Absent* *Refused*

A: Religious

Name (Given)	State in Life **1**	Members **3**		Preference **3**		Remarks
		Church	S. S.	Church	S. S.	
(Husband)						
(Wife)						
Children / Age	Grade in School **2**					

B: Family Standing (Principally Observations) **4**

Property	Housing	Health	Financial	Social	Moral	Educational

Occupant—Renter: How long.....*Owner: How long*.....

1 M [Married]. W [Widow or Widower]. G [Grandparent]. **2** or S [Single]. **3** [Name Church and S. S]. **4** H [High]. F [Fair]. L [Low]. Standing for this community.

Visitor's No

N. B.—Remarks and Follow up Results on Reverse side.

(3) RELIGIOUS AND SOCIOLOGICAL SURVEY—DENVER, COLORADO

N. B.—Use ink or indelible pencil; y (yes), n (no), instead of check marks

DISTRICT—..... (Church) SECTION..... STREET..... No.....

FAMILY NAME..... SIZE..... FILE No..... (blank)

CLASSIFICATION: PROTESTANT..... CATHOLIC..... JEWISH..... COLORED..... OTHER..... (name)

(A)–Religious

No. of Person (1)	GIVEN NAME (2)	State in Life (3) or Grade in School (4)	Age of Child or (A) Adult (4)	Baptized	CHURCH RELATIONSHIP (5)					Regularity of Church Attendance (6)	Regularity of S. S. Attendance (6)	If Not Attendant, Why?
					MEMBERSHIP—SPECIFY			PREFERENCE				
					Denver Church	Member Elsewhere	Member Formerly	Denomination	Congregation			
1												
2	(Father)											
3	(Mother)											
4												
5												
6												
7												
8												

VACANT.....

ABSENT.....

REFUSED.....

DIRECTIONS, A: (1)—Reference will be made in the following schedules to No. of person instead of name; (2)—write names of children in order of their age; (3)—M (married), W (widow or widower), S (single); (4)—necessary for S. S. classification; (5)—specify church, or place, if possible; (6)—R (regularly), O (occasionally), N (never).

REMARKS.....

VISITOR'S No.....

.....

(B)—SOCIAL

N. B.—Fill in ( ) the respective number of each person referred to—otherwise (1) will be understood
Underscore when sufficiently indicative

1—Nationality (father and mother): Native born.....Foreign Born.....Native Parents.....Foreign Parents.....
2—Language of home (if not Eng.).....Non-Eng. speaking.....3—Citizenship: Naturalization Papers (first, final, none) No. years in America.....4—Chief Amusements.....
.....5—Affiliations: Lodge.....Labor Union.....Social Club.....Christian Associations.....

P. S.—Observations: No Questions Asked—G (good), F (fair), B (bad)

6—Housing Conditions: Modern or unmodern—(single, double, terrace or tenement). Rooms: (crowded or comfortable). Front yard space (open or closed), Light and Ventilation.....Sanitation.....Habits of People (clean or careless) Home Influence.....Social Environment.....7—Health.....

REMARKS:

(C)—ECONOMIC

N. B.—Fill in ( ) the respective number of each person referred to—otherwise (1) will be understood
Underscore when sufficiently indicative

1—Bread Winners: In Professions.....In Business.....Mechanics.....Laborers.....
2—Working Conditions: Head Occupation.....(Regular, occasional, seasonal), Proportion of year unemployed.....Cause.....No. of hours per day.....Sunday Work.....Night Work.....
3—Property: (owner, renter), Length of residence: In Denver.....At this Street No.....Settled or unsettled
4—Employment or Business Address (Head).....

REMARKS:

DIRECTIONS—Schedules may be shortened by omitting all questions except 1, or 1 and 5, in (B)—2 and 3 refer to foreign families only; also, 2 in (C), excepting "Head Occupation"—the other questions apply only to wage-earners. All canvassers should have the same understanding if omissions are to be made.

(4) RURAL PARISH SURVEY

Family Name.....*P. O*.....*Phone*.....

Nationality.....*Farm (Map) No*.....

Classification: Protestant.....*Other*.....*Contributor*.....

A: Religious

Name (Given)	State in Life **1**	Members **3**		Preference **3**		Remarks
		Church	S. S.	Church	S. S.	
(Husband)						
(Wife)						
Children Age and Grade	Birthday **2**					

B: Family Standing (Observations and Summary of C. D. & E.) **4**

Property	Housing	Health	Financial	Social	Moral	Educational

1 M [Married]. W [Widow or Widower]. G [Grandparent]. **2** or S [Single]. **3** [Name Church and S. S]. **4** H [High]. F [Fair]. L [Low]. Standing for this community. *Visitor's No*.....

C. SOCIAL

Recreation: Local—Church Socials, School Functions, the Dance. In Town—Theatre, Picture Show.
Affiliations: Societies and Lodges—Father.....
Mother.....Children.....
Sunday Observance: Work, Church, Reading, Games, Visiting, Driving.

D. CULTURAL

Education: Names having an eighth grade education.....
High School education.....
Attended an Agricultural School or College.....
Attended other Institution of Higher Learning.....
Literature: Agricultural Bulletins (Government, State), Newspapers (Dailies, Weeklies), Farm or Vocational Journals, Magazines, Religious.
Library: Number of Books.....Would you patronize a Public or Circulating Library?.....
School: Would you favor a Consolidated School District with High School and transportation?.....
If not, why?.....
Musical Provisions.....Aesthetic: Indoors.....Outdoors.....

E. ECONOMIC

Occupation.....Auto.....
Occupant: Owner—how long.....Renter—how long.....
Farm: Acres.....Term of Lease.....Resident Landlord.....
Location: Miles from market.....R. R.....Church.....
Help: Female.....Male.....Months.....Working day: Summer.....Winter.....
Special Equipment.....
.....

N. B. Underscore wherever sufficiently indicative.

In Appendix B will be found valuable suggestive schedules of "What Every Church Should Know About Its Community." They were prepared for the National Commission on the Church and Social Service of the Federal Council of Churches, by Secretaries Henry A. Atkinson, Congregational Department of Social Service; Samuel Zane Batten, Baptist Department of Social Service and Brotherhood; Frank M. Crouch, Episcopal Joint Commission on Social Service; William B. Patterson, Philadelphia Commission on Social Service (interdenominational); and Harry F. Ward, Methodist Federation for Social Service.

It should be remembered at the outset of the survey that "Citizenship in the Kingdom of God is only realized as the civic life of the community is organized according to the will of God."[4] In order to effectively direct its activity in relation to civic life the church must know the facts of the local government, know to what extent the present city ordinances are being enforced, and whether or not, especially at points where the city's tasks and those of the social worker intersect, the money raised by taxation is adequate for carrying out a needed social program.

"When we finally understand our problems," says Prof. L. H. Bailey, of Cornell University, "we shall make our best surveys in consecutive order. We may classify all phases of survey work freely under three groups—physical, economic, social—and the order of the surveys should preferably follow this sequence. We should first know what the region is—geography, physiography, climate, resources, soils; then what it does—the farming, the industries, the markets, the business, the profits-and-loss; then how it lives—its people, its homes, its health, its institutions, its modes of expression, its outlook."[5] The survey will include every school, from the consolidated township high school down to the little red schoolhouse on the hill, every church and Sunday school and every society which holds its meetings in the church, such

[4] Federal Council of Churches, What Every Church Should Know About Its Community, p. 15.

[5] Bailey, Survey Idea in Country Life Work, p. 15.

as brotherhoods, young people's societies, ladies' aid societies, mission clubs, etc. It will include every fraternal order, every lodge, club, or organization whatsoever, such as a band, singing school, baseball club. No group will be omitted that has a name and holds regular meetings.[6] It will not be necessary, of course, to make equally extensive studies in all communities.

The specific points upon which information was gathered in various rural surveys conducted under the direction of the Hon. Gifford Pinchot and C. O. Gill, were as follows:[7]

1. The changes in church attendance and membership in twenty years.
2. The change in contributions, measured both in dollars and purchasing power, in twenty years.
3. The change in minister's salaries, measured both in dollars and purchasing power, in twenty years.
4. The equipment of ministers for their work.
5. The effect of too many churches upon the general activities and prosperity of the country church.
6. A comparison of the churches in the smaller communities with the churches in the larger towns and villages, and of churches in regions of good soil with churches in regions of poor soil.
7. A special inquiry into the methods of work of the more successful churches.
8. Changes in population (including Protestants and non-Protestants) and in the agricultural and industrial conditions of two counties, in twenty years.

The Social Service Commission of the North-East Ohio Conference has urged a social survey of each country church community along lines indicated in the following questionnaire:

SOCIAL SURVEY OF A COUNTRY COMMUNITY

1. Name of community surveyed.....
2. Size of community in square miles.....
3. Total number of people in the community. In 1900..... In 1910.....

[6] Jenkins, "How to Make a Social Survey," Independent, LXXIV, p. 1336. (June 12, 1913.)

[7] C. O. Gill and Gifford Pinchot, The Country Church, p. 10.

4. Name the nationalities in the community, and give number of each.....

5. What kind of roads has the community?.....

6. Do country people excuse themselves from church attendance on account of bad roads?.....

7. Name the factories and mills in the community, and the number of men, women, and children, employed in each.....

8. What are the hours of labor, rest day privileges, and average daily wage of farm hands and workers in each industry in your community?.....

9. How many families pay rent upon the farms they use? Is it cash or crop-rent?.....

10. What is the proportion of renters to property owners in the community?.....

11. How many families of dependent poor?.....

12. What clubs, lodges, and fraternal orders are found? Give number of members of each.....

13. Is there a library, lecture course, or civic improvement society in your community?.....

14. What are the most popular games for boys and girls?.....

15. What is the leadership of the recreation of the community?

16. Does the church provide or support amusement or recreation?.....

17. What are the regular gatherings for social and educational purposes by the church?.....

18. To what extent is each church equipped with kitchen, dining room, library, parlor, gymnasium, boys' club room, social assembly room, or parish house for institutional work?.....

19. Are there any abandoned churches in the community?.....

.....

20. How many churches in your community?.....

21. Is there any systematic cooperation between the churches, and between churches, schools, and fraternal orders in common efforts for community welfare, such as recreation, town improvement, lectures, institutes, etc.?.....

In Appendix C will be found a very suggestive schedule for rural country surveys, prepared for the Upper Iowa Annual Conference, by the Rev. W. H. Slingerland, member of the Conference, and also on the staff of the Russell Sage Foundation.

For excellent examples in making rural surveys one should secure the various reports of surveys made under the direc-

tion of Warren H. Wilson, superintendent of the Presbyterian Department of Church and Country Life. Various rural surveys have been made in the States of Maryland, Tennessee, Indiana, Missouri, Arkansas, and Minnesota, besides numerous Ohio rural life surveys.

3. The Sources of Investigation

The following are some suggestive sources of investigation:

a. Examination of local church records and Annual Conference statistical reports, for a period of years, to discover the chronological, numerical, and financial trend of the work of the charge.

b. Inquiry into the relationship of neighborhood churches to one another and to their respective constituencies.

c. Investigation of public and quasi-public records relating to the social life of the community.

(1) The population facts can be secured from the census reports, both federal and local—provided more than a house-to-house community census is undertaken.

(2) Educational facts from school directors, school boards, and annual school reports.

(3) Morbidity and mortality facts from public health officers, and department of health records, and hospital records; housing facts from city sanitary inspectors, and examination of city ordinances.

(4) Public charity facts from the private and public relief agencies, including the associated charities organization.

(5) Criminal facts from the police and juvenile court records.

d. Observation of the role of social and quasi-social agencies of the community—forces which work to uplift, and forces which tend to destroy the community life.

e. Study of the economic life through the industrial and social establishments, Chamber of Commerce, employment agencies, labor organizations, State factory inspector, and deputy commissioner of labor.

f. Study of the home life by a house-to-house visitation throughout the community.

g. Miscellaneous information gathered from personal interviews.

The sources of information employed by the investigators of the Rural Life Surveys for the Presbyterian Department of Church and Country Life, in general, were:

1. The reports of the township assessor.
2. The reports of teachers and of the superintendent of education.
3. The United States Government reports, including the census tabulation, the soil surveys and the organizations.
4. The records of fraternal organizations.
5. The annual reports of church boards and committees and local records of each church in the community, including the membership roll.
6. The annual reports of Sunday school officers, local, county, and State, and the reports of conventions.

The chief source of information, however, the workers may find outside of these reports in close personal study of each community by itself, observing its activities and talking with township officers, school boards, prominent laymen in the church, ministers, Sunday school workers, and "unchurched" business men.

4. The Methods of Community Survey

A. THE FOUR GENERAL METHODS

There are four general primary methods of investigation in the various kinds of field surveying—personal investigation, estimates from correspondents, schedules to be filled by informants, and schedules in charge of canvassers. The proper method is, of course, determined by the nature of the survey, the accuracy of results desired, and the financial resources available.

The personal investigation method is especially adapted to the intensive study of the community and is the most sat-

isfactory. It is the method used in gathering of many social statistics. Estimates from correspondents may be used when it is desired to obtain only an approximate result. Because of its easiness and inexpensiveness, it is often used for such purpose as the gathering of information in a general missionary field survey, like that being undertaken in fifteen of the Western States by the Home Missionary Council. The filling of schedules by informants is another extensively used method and differs from the preceding only in that the questions asked are those concerning which the informant is presumed to have definite, accurate knowledge. By this method, a large territory may be covered with only a small fraction of the expense necessary to pay for sending out enumerators —as in gathering the information for Annual Conference or State rural surveys.

B. METHOD OF A LOCAL COMMUNITY SURVEY

The filling of schedules in charge of canvassers is the plan followed in the ordinary city or rural community surveys. The following are the steps leading up to the taking of a Local Community Survey:

1. Start it, after realizing the need of the survey, by getting others interested.

2. Decide upon the auspices under which the survey shall be taken (See "The Auspices of the Community Survey," above.)

3. Decide who shall act as director of the survey—usually a pastor.

4. After determining the territory to be surveyed, divide it into districts; as, N. E., S. E., N. W., S. W., districts from the church, if a geographical center, with a captain over each.

5. Decide upon the scope of the survey, whether it shall be limited or not to the gathering of religious facts by a house-to-house canvass; whether or not the social study shall be that of a particular problem or a general study of various problems of the community life.

6. Decide upon a suitable form of schedule. (See "Example of Schedules," above; and "Appendix B" and "Appendix C.")

7. Select the necessary number of canvassers and assign each to his respective section—making a simple map of the same.

8. Appoint a time for the simultaneous taking of the survey.

9. Hold a meeting of canvassers for instruction.

The following are the principal suggestions offered for the direction of house-to-house studies.[8]

(a) Instruction to District Chairman

You, as chairman of the district, are to have complete charge of the direction of the census in your district.

You should designate a place as headquarters for your district from which you will direct the work and to which you will request all to deliver their record cards at the completion of their canvass.

Let the hours of work be different according to the convenience of the various canvassers, namely, afternoon hours for lady workers, after school hours for students, after business hours for those engaged during the day.

Select both men and women canvassers, but rarely any under sixteen years of age.

In making assignments be careful that the social grade of the canvasser shall fit the social conditions of the people to be visited—sending the more experienced Christian workers into any "cautious" territory.

Divide your district into sections according to density of population or to the number of available canvassers.

Diagram the sections on section envelopes for each canvasser—one canvasser for each of the sections into which you divide your district.

See that each canvasser clearly understands the instructions and has a supply of announcements, schedules, section envelopes and an instruction card.

Return the schedules in their respective section envelopes securely inclosed in the printed district wrapper at once to the headquarters of the general superintendent and director of the census.

[8] Cf. Cork, "Purpose, Organization, and Methods of Visitation Day." (International Sunday School Association, Leaflet.)

Before any canvassing is to be done, a canvassers' meeting is very essential. There might be several such meetings held at the same time under the instruction of the respective church captains.

(b) Instructions to Canvassers

Study carefully your territory before starting out. Unless otherwise instructed, take inside only of boundary streets.

State under whose auspices the census is being taken and that each home in the community is being visited.

Pave the way for the next call by finding out the family name beforehand—as a good book agent does. Also save time by inquiring for homes concerning which no detailed information may be wanted; as, homes classified other than Protestant.

Extend to such as are not attending any Sunday school or church a cordial invitation to attend the church of their choice.

In filling out the schedules remember to write plainly, using ink or indelible pencil.

Study the schedule carefully, and be sure that you understand every question to be asked; and also, know the directions printed on each side of the schedule card.

Do thorough work—make as complete records as possible, for every question is important—remembering that the salvation of souls may rest on your effort.

Do not miss a single house. If the people are absent call again. If you do not call again, turn in the card so designating.

If information is refused, try to get it at the next door. In seeking information on any point, be tactful and diplomatic, patient and kind.

Give a separate card for each family, and a separate card for others not members of the family residing at the same place.

Finish your visitations on your section at once, if possible, and return your record cards to the chairman. Remember to sign each card with your visitor's number, so that you may be conferred with regarding any incompleteness or error appearing upon any of the schedules.

After the above suggestions are offered, each canvasser is given a schedule and requested to fill it out according to an imaginary family of six members, where no two of which give the same information—so that every question of the schedule can be used as far as possible. These schedules

are handed over unsigned, and shuffled so that no one can take as personal whatever criticism may be offered about the errors that are made. In this way, each canvasser receives the benefit of the criticism of all the canvassers.

A very commendable thing to do is to have each canvasser distribute invitation cards, appropriate to the auspices of the census, as he leaves the Protestant homes. The following is a sample of an individual church card used in one of the Denver church community surveys:

WASHINGTON PARK METHODIST CHURCH

SOUTH HIGH AND TENNESSEE

"THE COMMUNITY CHURCH"

WE ENDEAVOR: To Serve this Neighborhood Spiritually, Socially
WE OFFER YOU: A Church Home—Many Opportunities to Serve
Christian Fellowship — A Hearty Welcome

EVERY
FAMILY
NEEDS

A GOOD HOME
A GOOD SCHOOL
A GOOD CHURCH

WE NEED YOU

The following is a sample of the invitation card left at each home in religious censuses taken under the auspices of the International Sunday School Association:

AN INVITATION

WE come today with a cordial invitation to you from every Church, Sunday School and Synagogue in this community. If you attend the services of your choice regularly, all extend greetings; if you do not, all join in a most earnest request that you do so. We want to assure you a hearty welcome.

In Behalf of all Churches, Sunday schools and Synagogues in this Community.

THE HOUSE-TO-HOUSE CANVASS

The house-to-house canvass might well include only those homes without any church affiliation. Such a plan was participated in by the writer during a recent survey. The pastor of each of six cooperating churches furnished the required religious information regarding his respective membership. The intensive study was made on homes not represented in any one of the six memberships. As a result of this division of labor, the cooperating pastors met after the canvass had been made, and each received the schedules which logically belonged to him. Valuable information was thus gathered from a much larger territory than would otherwise have been possible in the same length of time. All that information, too, was of the "white harvest," or personal work type. It might be of interest to know that the cooperating pastors were favored with the church membership information of the Catholic, Colored, and Jewish churches. This information was gladly given with the understanding that the affiliated homes belonging to these churches would not be visited during the taking of the survey.

In addition to the information that can be secured through a house-to-house canvass, the following facts seem to be a minimum of the religious knowledge of a community that any church should consider it ought to know:

1. Sidelights on the neighborhood churches: Name of church, location of church, the year organized, whether station or circuit, whether resident pastor or not, value of church and parsonage property, debt, church membership, Sunday school enrollment, and missionary assistance, if any.

2. A Map of the Community, drawn on cardboard and mounted on compo-board, showing the following information: The locations of the churches of the community; the proportional distance and direction to each neighborhood church by lines drawn from the particular church as a center; and, by the use of different sized and color-headed pins,

the different kinds of churches and the different kinds of homes, etc. (See Frontispiece.)

C. THE METHOD OF A CITY SOCIAL SURVEY

The following are the steps leading up to the taking of a City Social Survey:

1. Somebody with a social vision sees the need.
2. Some one calls a meeting for the purpose of starting the survey.
3. The purpose of the survey is explained and plans are presented for taking it.
4. A capable chairman for the entire survey is chosen.
5. Strong men for chairmen of the various committees are selected.
6. The method of investigation is decided upon, and an outline of the work for each committee to investigate is offered to the respective chairmen of the various committees.

There are various approaches to a city social survey. The following methods of investigation are suggested:

1. One method is to take a given neighborhood in the way the Buffalo survey took its Polish district.[9]
2. A modification of this method is to take a belt running through the town, so as to be representative of good and bad conditions alike, the well-to-do, the middle-to-do, and the poor—as in New Haven.[10]
3. Another method is to take a block and to study its people intensively in the matter of their social needs and the resources of the city with respect to them—as certain New York city blocks have been studied.
4. In contrast with these methods, which consider fairly small areas in their relation to a wide range of social needs, another partial method is to take some one social problem and study it in its bearings on the entire community—such as the problem of recreation.
5. The method which will suit most cities best, is the

[9] Daniels, John, Director Buffalo's Social Survey, "The Social Survey: Its Reasons, Methods, and Results," Con. of Char. and Cor., 1910 Report, p. 236.

[10] Kellogg, "The Spread of the Social Survey Idea," Organization for Social Work, p. 7ff.

quick-sizing-up process by a man of all-around experience, to see how the land lies and to plant what the civil engineer calls "bench marks" at points of vantage.[11] This method, however, is to be followed by intensive surveys. The Pittsburgh Survey, conducted by the Russell Sage Foundation, was started by a quick diagnosis of perhaps twenty phases of life and labor in the steel district, on the basis of standards worked out elsewhere. The methods used thereafter, which as it was felt at the close of the survey made that a distinctive enterprise, are indicated by the following:[12]

(1) To bring a group of experts together to cooperate with local leaders in gauging the social needs of one city. (2) To study these needs in relation to each other and to the whole area of the city. (3) To consider at the same time both civic and industrial conditions, and to consider them for the most part in their bearings upon the wage-earning population. (4) To reduce conditions to terms of household experience and human life. (5) To devise graphic methods for making these findings clear and unmistakable, and challenging to social action.

D. METHOD OF A GENERAL RURAL SURVEY

The method followed in the field investigations of the Presbyterian Department of Church and Country Life in general has been as follows:[13]

1. The township was made the unit of study, and was called a "community."

2. The investigators were carefully selected, being either young men of college training or adults of seasoned judgment.

3. Each investigator surveyed in person the conditions in the community under study. Two men sometimes worked together in the same community on different problems, but

[11] Kellogg, "The Spread of the Social Survey Idea," Organization for Social Work, p. 7ff.

[12] Kellogg, "The Social Survey," The Proceedings of the Academy of Political Science, p. 3.

[13] *Idem.* See general Rural Surveys in Maryland, Pennsylvania, Tennessee, Indiana, Missouri, Arkansas, Minnesota, and Ohio.

where certain situations were complicated they worked on the same problem and compared notes.

4. The investigator would spend about a week or so in each township or community, asking specified questions of the leaders of its religious, educational, social, and political institutions, and making house-to-house visits in certain sections.

5. A uniform set of inquiries was used.

6. A written record of the interviews, including the investigator's personal observations, formed the basis for his report upon the conditions existing in the community.

E. METHOD OF A DENOMINATIONAL SURVEY

The Methodist men in New England gathered in convention, at Boston, on November last. This convention made itself somewhat unique in that it based its entire program upon the findings of a scientific survey of six Annual Conferences. The scope of this survey was as follows:[14]

1. Growth of Methodism during the past century, especially as to membership, the ministry, property valuation, educational institutions, the Epworth League and the Sunday school.

2. Relation of Methodism to other denominational forces, including general comparisons as to numerical strength, and work among the various church federations.

3. Ministers' salaries of each Conference.

4. Sunday school efficiency, especially as to graded system, separate classrooms, and teacher training classes.

5. Status of students in Methodist and non-Methodist institutions.

6. "The Melting Pot" of New England, and the work of the church regarding it.

7. Work in world Christianization—a study in benevolent offerings and missionary education.

8. The work of community Christianization—a study in

[14] See Dorion (E. C. E.), New England Methodism, pp. 79ff. 1915.

community service programs of moral reform, philanthropy, education, and recreation.

9. Church efficiency and evangelism—a study in the comparative responsibility of Methodism for the unchurched.

The sources of information in the survey were as follows:

1. Questionnaire reports from local pastors.
2. Special questionnaire reports from the district superintendents.
3. Special questionnaire reports from colleges and universities.
4. Church minutes and year books of various denominations.
5. U. S. Census reports and miscellaneous other reports.
6. Special workers on the field.
7. Information and suggestions from Methodism's leaders.

The Rev. W. H. Slingerland, secretary of the Upper Iowa Conference, last summer was engaged in the direction of the field work of a Conference rural survey, he himself being under the direction of the Russell Sage Foundation. In a personal letter (April 17, 1914) he says:

> We are just entering upon a special church and community betterment campaign in the Upper Iowa Conference to last three months. It will begin with four special meetings the last of this month in the principal centers. On May 18, a series of one-day stimulative and practical institutes will be held in the country districts and smaller towns. These will be addressed by college presidents, up-to-date pastors, editors of agricultural papers, professors in our State Agricultural College, and others. Our Foundation has given me a month or two to assist in this campaign, in connection with which I am to direct a survey of the rural churches of the entire Conference, of which I am secretary.

The special schedule which was used in gathering the information from the rural communities—country districts and towns of less than 2,500 population—will be found in Appendix C.

F. METHOD OF A GENERAL FIELD SURVEY

The Home Missions Council, embracing the national boards and societies administering the Home Mission work of the various branches of the Protestant Church in the United States, is engaged in an extensive survey of fifteen of the Western States. The design of this survey is to collect only outstanding facts and reveal general conditions. It is expected this extensive survey will be followed in each State, in each county, and in each community by the application of the more intensive methods of scientific survey which have been worked out in the older and more populous States. The school district is chosen as the unit of investigation, and is organized. The returns are secured by correspondence with persons in immediate touch with the districts reported. The uniform schedules furnished by the national council call for the following facts: the population—total and school — and nationality; conditions of travel; religious work carried on, the name of the denomination, whether or not there was a pastor, church building, resident membership, Bible school; and whether there were any social, fraternal, or improvement organizations. If no religious work was being done, the person reporting was asked to state the denominational preference of the community.[15]

[15] The Home Missions Council, Special Committee, "Report on the Religious and Social Conditions," Bulletin, 1 (February, 1913).

CHAPTER III

SURVEY STATISTICS

1. Classification of Material

Following the investigation is the classification of the material gathered—the putting of it into such shape as will most usefully impart information.

The writer has used the plan of having one person read the schedules while the other keeps tally on a self-adding tally sheet. The following is a sample self-adding tally sheet made in correspondence with the schedules used in the house-to-house canvass as shown in No. 3 above:

A. Religious

Items	5	10	15	20	Etc.	Total
Classification—						
Affiliated Protestant						
Nominally Protestant						
Catholic						
Jewish						
Colored						
Other						
Unbaptized—						
Adults						
Children						
Church Relationship—						
Our Membership:						
Local						
Elsewhere						
Formerly						
Other Membership:						
Local						
Elsewhere						
Formerly						
Preferences—						
Our Denomination						
Our Congregation						
Other Denominations						
Other Congregations						

(A. Religious—*Continued*)

Items	5	10	15	20	Etc.	Total
Vacant						
Absent						
Refused						

B. Social

Foreign—						
Birth						
Parents						
Language in home						
Non-English Speaking						
Unnaturalized						
Eligible						
Affiliations—						
Lodge						
Union						
Club						
Association						

C. Economic

Breadwinners—						
Professional						
Business						
Mechanics						
Laborers						
Sunday Work						
Night Work						
Property Owners—						
Settled						
Unsettled						
Renters						

The following is a list of those items requiring individual tally sheets:

Denominations—Affiliations and Preferences.
Reasons for Non-Church Attendance.
Nationalities.
Languages used in Home.
Amusements.
Housing Conditions (Good, Fair, Bad, etc.).
Occupations (Family Head).
Hours of Labor.

The religious information should be classified for each department of the church work—for pastor and personal workers, the Sunday school teachers, for the brotherhood or men's clubs, etc. Duplicate cards should be made for each department and an index file furnished the respective departments for the same. These cards will do much for envisaging each separate task, and revealing its opportunities. The great advantage of such a file is that, when any department wishes to reach the parties whose records it holds, it can do so readily. Personal workers by all means should have such a file index preliminary to an evangelistic campaign.

Of a certain religious census which was conducted under the direction of the writer, preliminary to a union evangelistic campaign in which thirty churches participated and about one hundred and fifty canvassers gathered the information, a pastor of one of the largest churches of the city said: "If I had to choose between another union evangelistic campaign without the kind of information which was classified and turned over to my church, and no union evangelistic campaign, but furnished this classified information, I would choose the latter." One hundred and ninety-eight additions were made to the church membership during that same Conference year—many of whom were located through this city-wide religious census.

After the material has been classified it is ready to be grouped for comparisons, usually by the use of percentages. The common method of expressing vital statistics is by rates; as, the birth rate, the death rate, and the marriage rate. Deaths, for instance, may be expressed in one of two ways—by saying one out of 40 of the population died during the year, or 25 per 1,000 died during the year. The most common device in statistics for making the figures expressive, next to the per cent and per mille arrangement, is to take the average. "The average is the short expression for the general truth underlying the diversity of phenomena"; and, in determining the average, "it is sometimes permis-

sible to drop out extreme cases where they can be distinguished."[1]

Another useful device in common use among statisticians but not yet consciously introduced into common parlance, is the "mode." It is defined as "the position of greatest density," or "the position of the maximum ordinate," or "the rate that is predominant"[2]—in other words, it is that which is the vogue, the most usual occurrence, the common thing. When we speak, for instance, of an average wage, we usually mean the *model* wage. If, again, knowing the wages paid to a few men in each occupation in an industry, and it is desired to ascertain the average wage for that industry, we multiply the average wage found for each occupation by the number of men engaged in that occupation, summate the results, and divide the sum by the total number of men employed in the industry, we determine what is known as a *weighted average*.[3]

2. Tabulation of Material

The following are some good boiled-down rules to be observed before beginning to make tabulations:[4]

1. There usually should be as many different tables as there are distinct groups of statistics to be compared.

2. There should be as many separate headings as will properly emphasize the main facts and tendencies shown by the statistics—while those whose columns are to be compared should be adjacent to each other.

3. There should be precision in the stating of titles and subheadings of all tables.

4. There should be a practically perfect form of table before any statistics are entered.

5. There should be, whenever tables are large, instead of solid horizontal lines of figures and rules, after every fifth line or so, a blank line, as a guide to the eye.

6. There should be accuracy as to every item and figure in all the tables—a check on the original entries, the totals (by adding items

[1] Smith, Sociology and Statistics, p. 23.
[2] Bowley, Elements of Statistics, p. 119.
[3] *Ibid.* (discussion), pp. 111–118.
[4] Cf. King, Elements of Statistical Method, chap. ix.

both in vertical columns and in horizontal lines), the percentages (by adding together to see that the sum equals 100 per cent), and on all arithmetical operations.

A table formed by dividing a group into a number of smaller, more homogeneous classes, and indicating the number of items to be found in each class, is known as a "frequency table"; and the number of items falling within a given class constitutes the *size* of that class or its *frequency*.[5]

The following is a frequency table showing comparative weekly wages of males in each of three mission territories—both absolute and percentage frequencies being given.

A Frequency Table of Wages

Wages per Week	People's		Saint James		Epworth	
	No.	%	No.	%	No.	%
$6.00 to $8.99	20	16	16	12	16	10
9.00 to 11.99	52	42	64	50	64	43
12.00 to 14.99	32	25	20	16	32	22
15.00 to 17.99	12	9	8	6	20	13
18.00 to 20.99	4	2	20	16	8	5
21.00 to 23.99	4	2	..	..	8	5
24.00 and over	..	..	..	..	4	2
Total	124	100	128	100	152	100

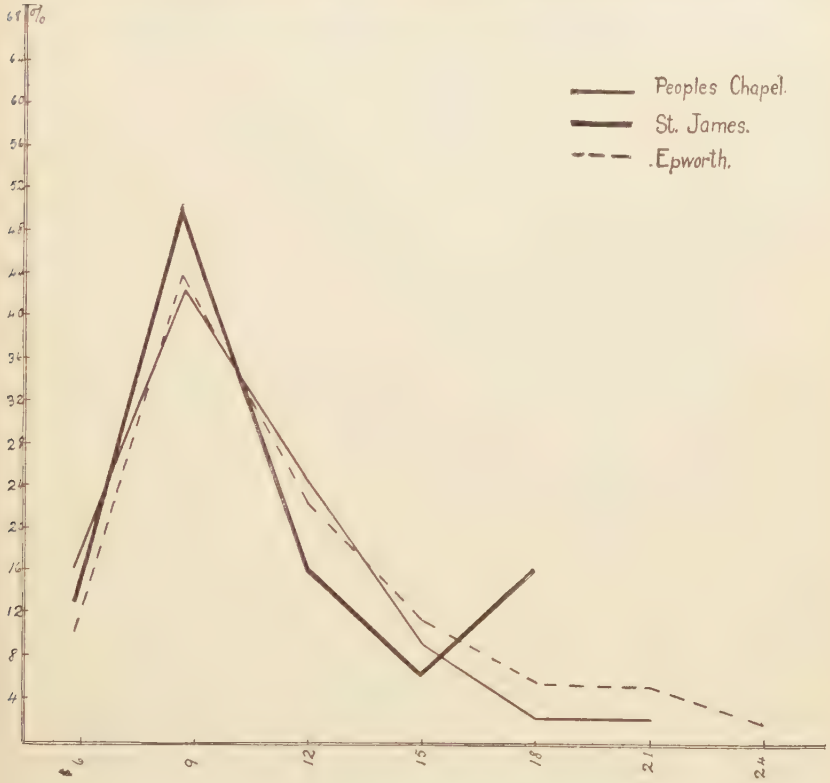
N. B.—It will be readily noticed that information of this character is difficult to be obtained.

Tables of historical absolute statistics are often reduced to relative numbers. This process is well exemplified in the prices and wages tables prepared annually by the U. S. Bureau of Labor. One hundred is taken is a basis of computation. The average of the middle ten out of a twenty-year period, for example, is the number represented by 100. The relative number for each year is relative to this; that is,

[5] *Ibid.*, p. 98ff.

CHART II

Percentage Frequency Graph showing the comparative weekly wages in three Mission Territories



equal to, above, or below 100, proportionately. The average of the whole group, to determine the value of 100, may likewise be used rather than the average of a part of the group.

From these relative numbers, a chart may be plotted showing the general trend of a large number of variables considered jointly.

To overcome the fluctuations of a curve drawn on the basis of absolute numbers or even relative numbers, a method consisting of a mechanical process known as "smoothing" is often used.[6] By this method, the abnormal depressions are slightly increased and the abnormal increases are slightly decreased. The result is a curve indicating the general trend. To specifically illustrate: Beginning with the first year's relative figures, five years are averaged, and that average adopted for the smooth number for the third year. Then beginning with the second year, five years are again averaged and the result adopted as the number for the fourth year. Thus the entire column of relative figures is retabulated on the basis of five-year averages. This process mechanically avoids the abnormal increase and the abnormal decrease and indicates the *smoothed* general trend.

By taking an odd number of figures to determine the average, as five or seven, the moving average may always be plotted opposite the central item of the group. Beginning with the first relative number for the first number in the moving average group, the second may be determined on a three-year basis—likewise, in determining the last two moving averages, a three-year basis may be taken.

The following table shows the church membership record of St. James Church, Denver, in absolute numbers, relative numbers, five-year "smoothed" numbers, and relative five-year "smoothed" averages for the twenty-year period, 1893-1913:

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[6] Bowley, Elements of Statistics, p. 151.

N. B.—Average for years 1900-1909 (206.7 taken as 100).

Conference Year	Absolute Numbers	Relative Numbers	Smoothed Numbers	Relative Smoothed Averages
1892—1893	233	83	233	113
1894	188	66	202	98
1895	185	65	241	117
1896	311	110	251	126
1897	288	102	273	132
1898	281	99	294	142
1899	298	106	294	142
1899—1900	293	104	286	136
1901	310	109	290	146
1902	249	88	278	138
1903	302	107	264	128
1904	239	88	224	109
1905	220	78	200	98
1906	108	35	167	81
1907	131	46	139	67
1908	137	45	110	53
1909	94	35	110	53
1910	84	30	97	46
1911	109	38	79	36
1912	75	26	75	36
1913	45	...	45	21

3. Demonstration and Interpretation

The results disclosed by tabulation are seldom fully revealed by a glance. Figures at best are not easy things for the mind to grasp and hold long enough for purposes of comparison. Often they are practically meaningless when read to an audience. Therefore, much of the value of a table is left to accompanying charts, and a written analysis which points out the principal conclusions which may be drawn, and an estimate of the probable causes of social phenomena. "The power to analyze a table, interpret the results correctly, and state the conclusions lucidly and succinctly is one of the characteristics indispensable to a good statistician"; and, in turn, it can be said that to make the meaning of masses of figures clear and comprehensible at a glance is the chief aim of statistical science.

CHART III

Chart showing the comparative absolute trend of Church membership and Sunday School enrollment—Grace and St. James—for twenty-year period, 1893–1913

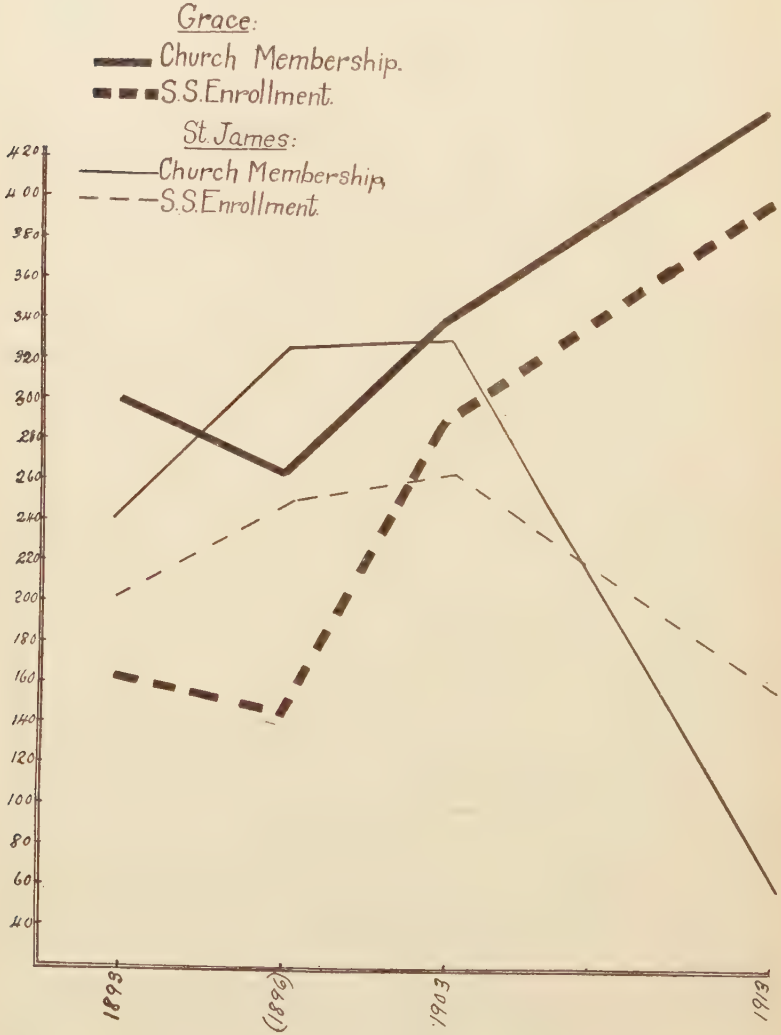


CHART IV

Chart showing the relative trend of Church membership and Sunday School enrollment of St. James Church for the twenty-year period, 1893-1913

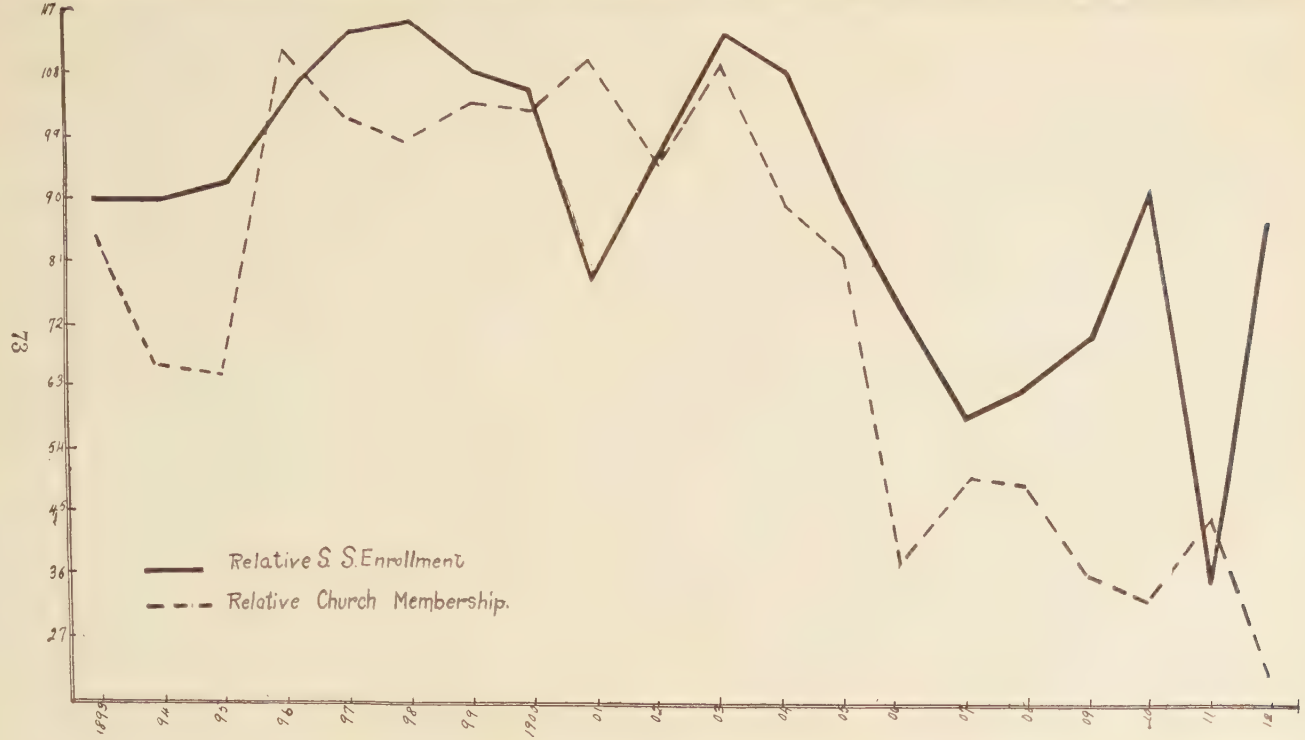


CHART V

Chart showing St. James membership according to relative five-year "smoothed" averages for the twenty-year period, 1893–1913

A. GRAPHS AND DIAGRAMS

The following are some simple rules for construction of graphs:

1. The axes should be ruled in heavy black lines.

2. The scale must include all your items and at the same time fit the paper. The difference between the highest number and the lowest number among all the items will determine the number of divisions to be made on the scale. The lowest number on the scale will nearly correspond to the lowest number among the items, while the highest number among the items will fall near the highest number on the scale.

3. In plotting curves, use the quadruple ruled paper. Mark off the scale in round numbers (as 5, 10, 15), or in some other numbers which are readily applicable to the number of items. Never number the scale simply to agree with the numbers given in the table.

4. Graphs should, in general, cover the main part of the sheet of paper used. They should be on a large enough scale to bring out such details as are desired, but a graph small enough to be taken in at a glance is preferable, for most purposes, to one of greater size.[7]

In drawing comparative graphical figures, the following geometrical propositions and corollaries must be observed:[8]

Parallelograms having equal bases are to each other as their altitudes.—B. IV, P. iv, C. 2.

Two rectangles are to each other as the product of their bases by their altitudes.—B. IV, P. ii.

Triangles having equal bases are to each other as their altitudes. —B. IV, P. v, C. 2.

The areas of two circles are to each other as the squares of their radii.—B. V, P. xi, C. 3.

When determining the comparative sizes of plane figures, let the size of the third number of a proportion stand as 10. For instance, in determining the size of the radius of a second circle, make the first radius stand for ten. Then the formula for finding the radius of the second circle is as follows:

First area: second area:: $100 : x^2$.

[7] Cf. King, The Elements of Statistical Method, p. 119.

[8] Wentworth, Plane Geometry.

In all figures showing area, the dimensions must vary as the square roots of the areas, while if volumes are to be shown, the dimensions must vary as the cube roots of the contents.

B. SUGGESTED CITY CHARTS

The following is a list of suggestions for city survey charts offered by the Commission on Church and Social Service of the Federal Council of the Churches of Christ in America, grouped together into a single convenient list:

1. Population—charts showing proportion of nationalities, and increase or decrease of population in last decade.

2. Church Life—charts showing ratio of churches to population; church membership and Sunday school enrollment to population; and church attendance to population and to church membership.

3. Education—charts showing proportion of children out of school to population of school age; and people reached by facilities for popular education to entire population above school age.

4. Recreation—charts showing the population capacity of recreation provided by the community, religious agencies, and private organizations; and listing the institutions and agencies of the community affecting the social life of childhood and youth listed in three parallel columns headed "healthful, harmful, doubtful."

5. Health—charts showing the death rate from various groups of diseases; contagious, bad air, infant, etc.; in what section the death rate from these diseases is greatest; what proportion of infants die before one year; before five years of age; and per capita expenditures for health compared with expenditures for protection from fire, for police, education, etc.

6. Housing—charts showing density of population in the most crowded section compared with other sections; and the number of people in the most crowded rooms compared with

the number in the average home; with pictures of the worst homes.

7. Labor—charts showing the proportion of those working more than ten hours to those working less; the same for eight hours; the same for seven days' work; the minimum living standards for a family of five, and the proportion of male wage earners getting less than this amount; and the same for single women.

8. Immigrant—charts showing the proportion of immigrant population to Protestant church membership; Protestant church provision for immigrant groups; and intellectual and social points of contact between the community, and the immigrant and their relation to population needs.

9. Charities—charts showing the comparison of the amount of relief work done by churches to that done by private agencies, by public institutions, and relief agencies of all kinds and their interrelations.

10. Delinquency—photographs showing the interior of jail, police station or lock-up; how prisoners pass their time by hours; and the proportion of probationers reclaimed.

11. Public Morals—charts showing comparisons between the number of churches and saloons; the number of churches and houses of prostitution; and the attendances on churches and that of picture shows and theaters.

12. Civics—charts showing in one column a statement of things desired for community improvement, in the other the name and title of the official responsible.

13. General—charts outlining broadly for social needs of the community, showing in one column the various departments of social service, in another column the agencies at work in that community, and in the third column the urgent needs that yet remain to be met.

C. SUGGESTIONS FOR RURAL CHARTS

Another very interesting list of suggestions for charts is that offered by Prof. J. F. Jenkins, of the University of

Michigan—suggestions for rural surveys. Summarized and classified they are as follows:

1. The Community—map showing all roads and radial limits of the village, and locating every farm home by a round black dot a quarter of an inch in diameter.

2. The Village—a separate map of the village locating all homes by the same black dots as were used for the farms.

3. Total Socialization—map showing all the organizations in the community; each organization on the map shown in a different color by little round seals made out of colored paper.

4. The School—map showing the number of homes having some children of graded school age not in school, and those homes where all the children are in school.

5. Tenants and Owners—map made by fixing to the larger map seals of one color for tenants and of another color for owners occupying each farm.

6. The Sunday School—map showing which homes have children going to school but not to Sunday school, and which have children all going to Sunday school.

7. Newspapers—map showing in what homes newspapers circulate.

8. Community Festivals—map showing the yearly round of community festivals and other events.

9. Homes using Library—map showing how many homes use the library.

10. Childless Homes—chart indicating the homes with and without children.

11. Foreign Born and Hired Help—maps showing the proportion of foreign born, and the percentage of hired help.

12. Combination maps showing the relation of one set of facts with another set.

D. SOME PRACTICAL SUGGESTIONS FOR CITY AND RURAL CHARTS

On the following pages will be found several practical suggestions for charts. These are selected from various reports

of surveys made in Denver, by the writer, during the years 1913 and 1914.

The originals for nearly all charts in this work were made in colors, which presented a more satisfactory effect than the black and white drawings, necessarily substituted here.

CHART VI: A BLUNDER IN CHURCH BUILDING

Chart showing the percentages of indebtedness and of paid investments, separately and jointly, of Simpson and Hess M. E. Churches, since 1909

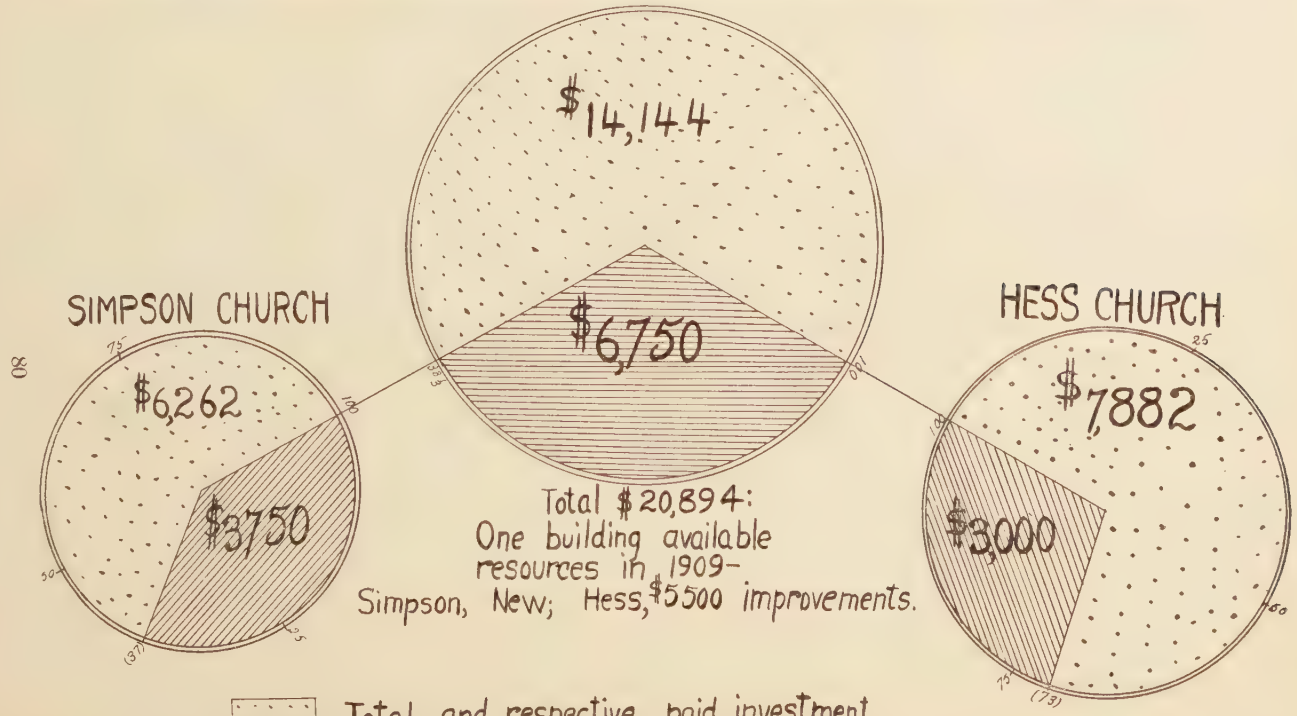


CHART VII: A BLUNDER IN CHURCH LOCATION

Chart showing the extent of duplicated territory in the (new) Simpson-Hess (old) field and the number of affiliated homes each church has located East and West from the North and South streets respectively

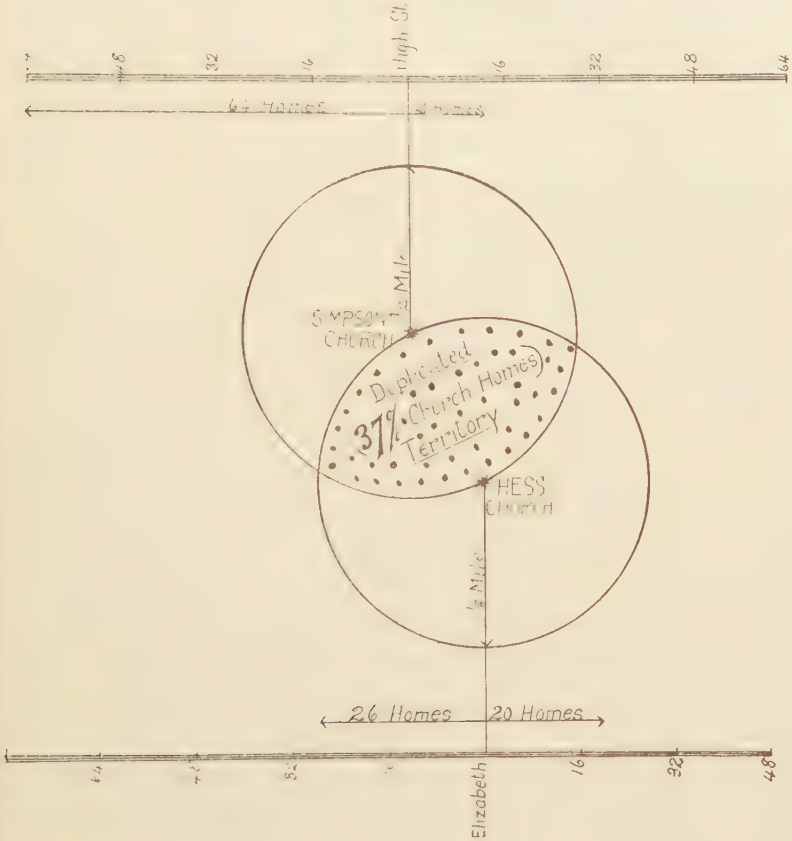


CHART VIII: ST. JAMES AND NEIGHBORHOOD CHURCHES

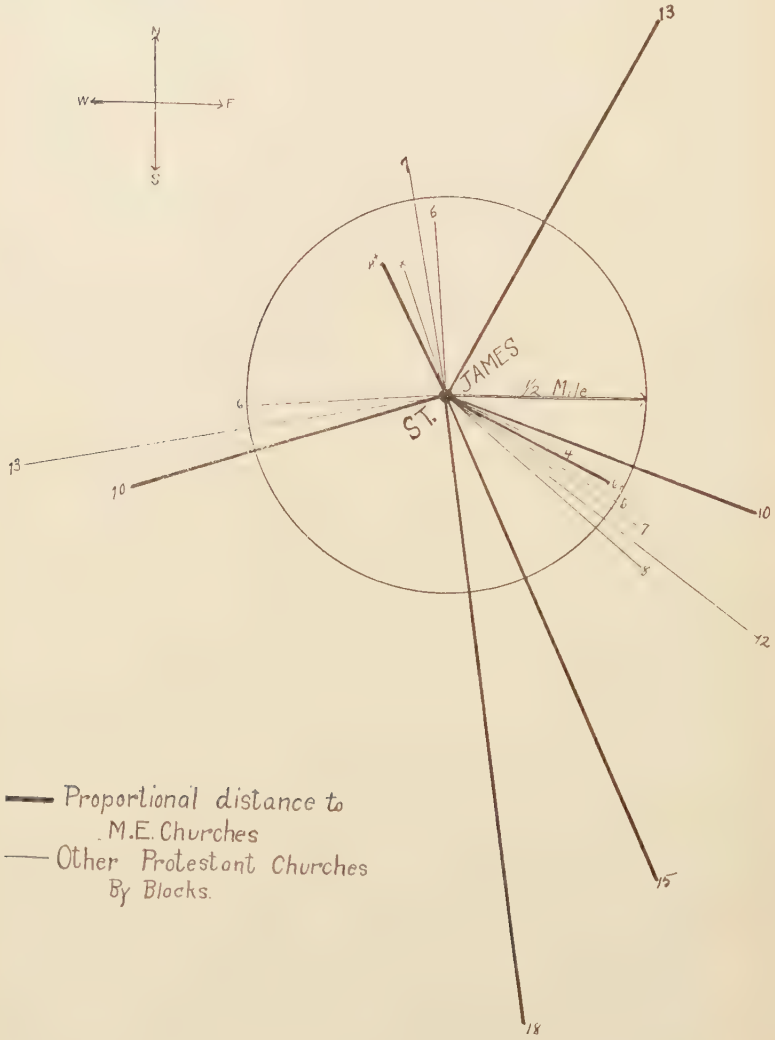


CHART IX

Chart showing to what extent expansion of the downtown business district is a serious problem in People's and St. James' territories

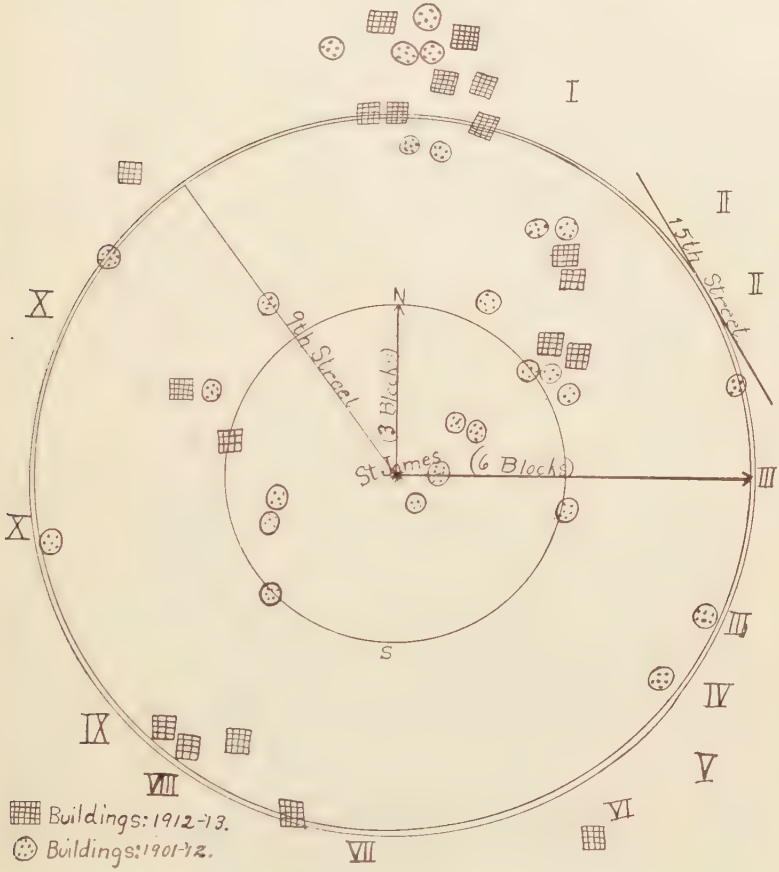
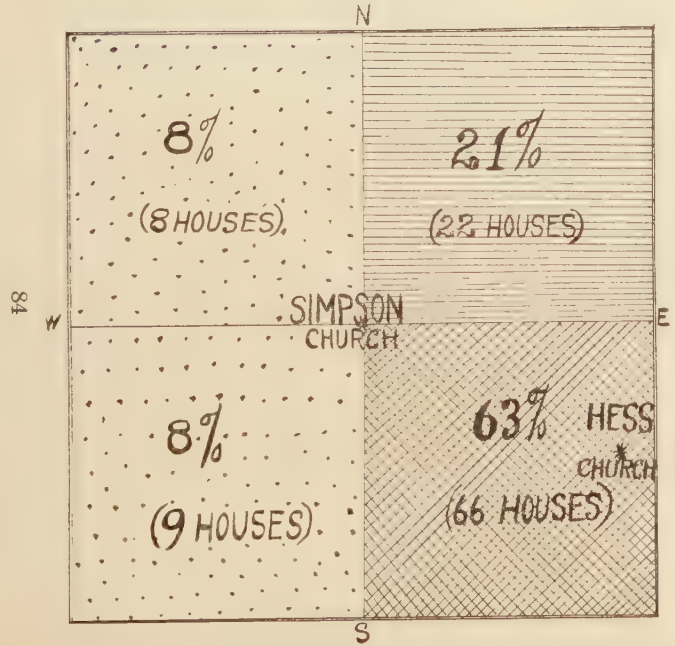


CHART X

Chart showing by districts from Simpson Church the extent of new residence buildings which have been erected within the territory since the new Simpson Church was built. (August, 1911.)



Total number of houses erected, 105: on an average of one house every ten days for three years

CHART XI: A BLUNDER OF PROPOSED OVER-CHURCHING

Chart showing the old and the proposed new locations and proposed new buildings within Simpson-Hess residential territory by Neighborhood Churches

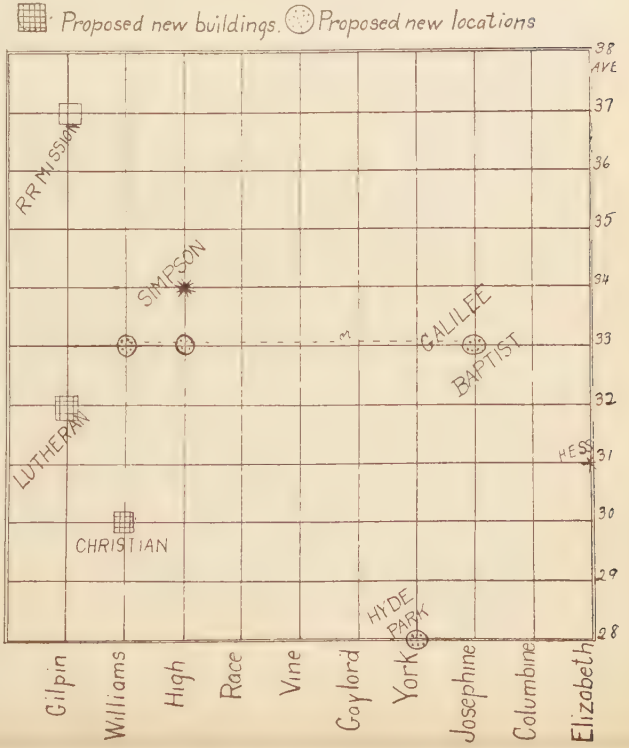


CHART XII

Chart showing the comparison between the number of churches and the number of saloons in the St. James-People's Territory

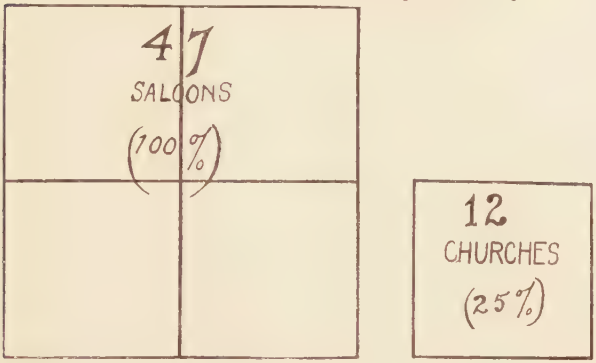


CHART XIII

Chart showing what furnishes the amusements in St. James Territory—city, church, club, union, lodge

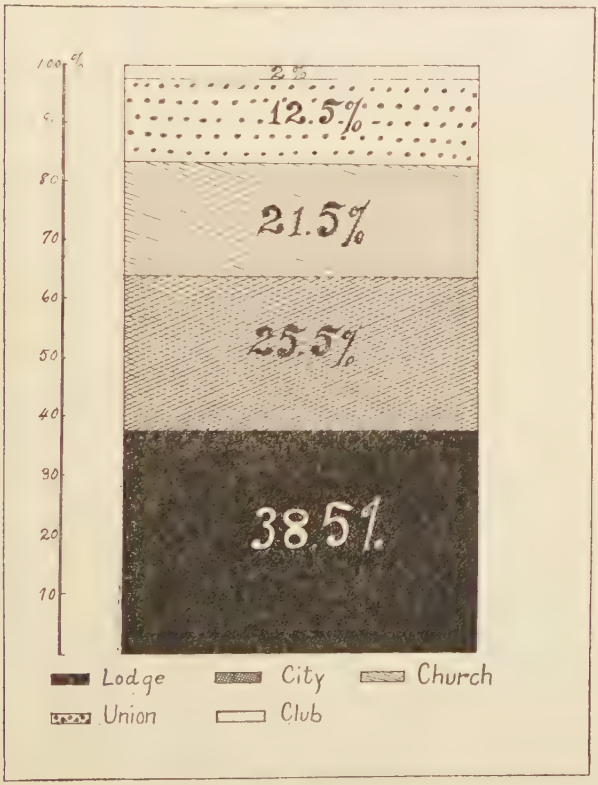


CHART XIV

Chart showing the comparison between the number of native born and the number of foreign born residing in 247 homes in People's territory

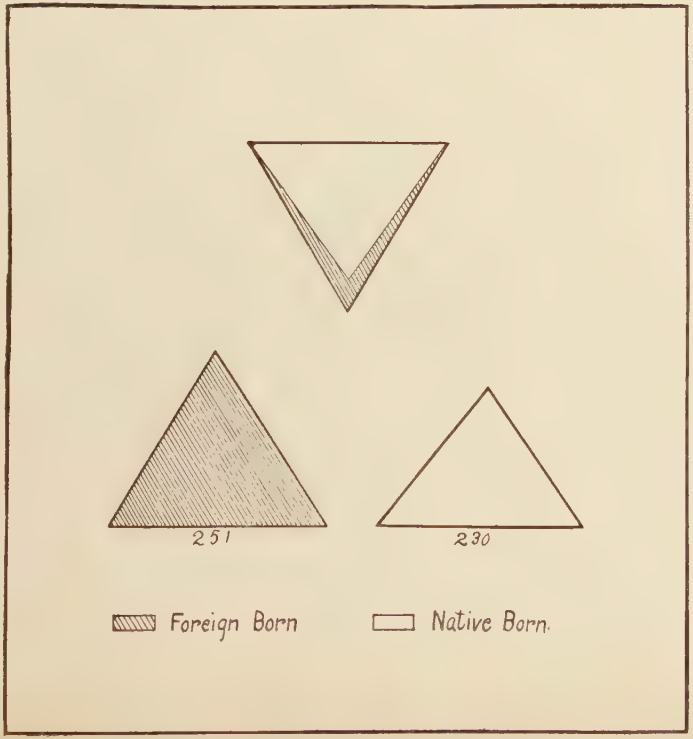


CHART XV

Chart showing the relative causes of Public Charity cases in Epworth territory for the period July 1, 1912, to June 30, 1913

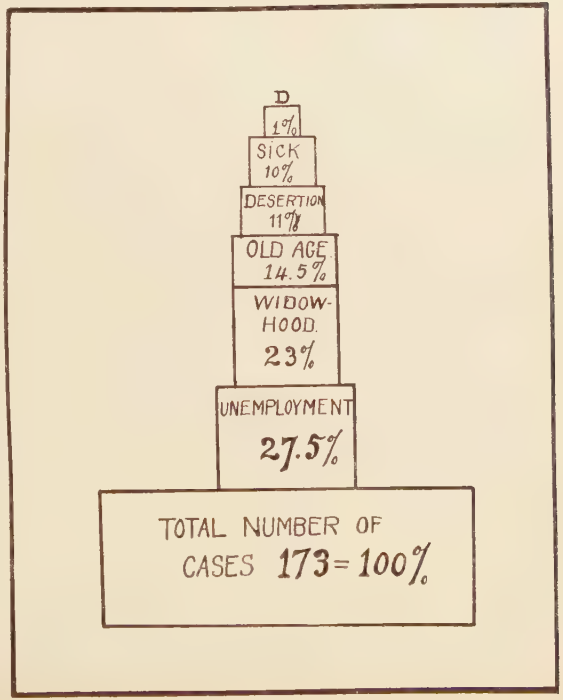


CHART XVI

Chart showing the percentage of Professional men, Business men, Mechanics and Laborers residing in the Simpson-Hess Territory

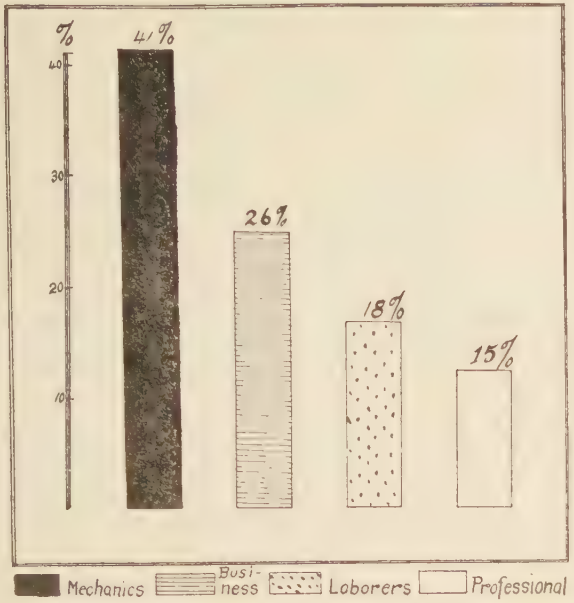


CHART XVII

Chart showing the comparison between the percentages of Owners and Renters in three of the Mission Territories

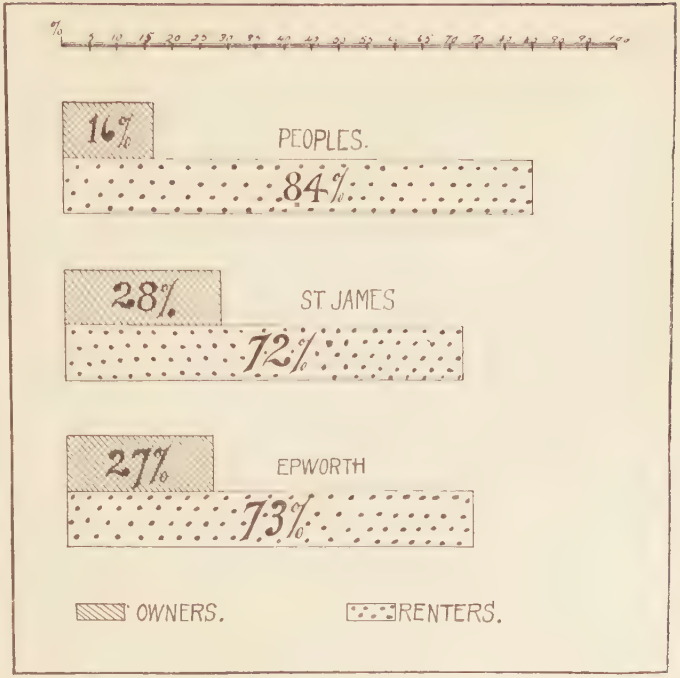


CHART XVIII

Chart showing the sanitary conditions in three of the Mission Territories

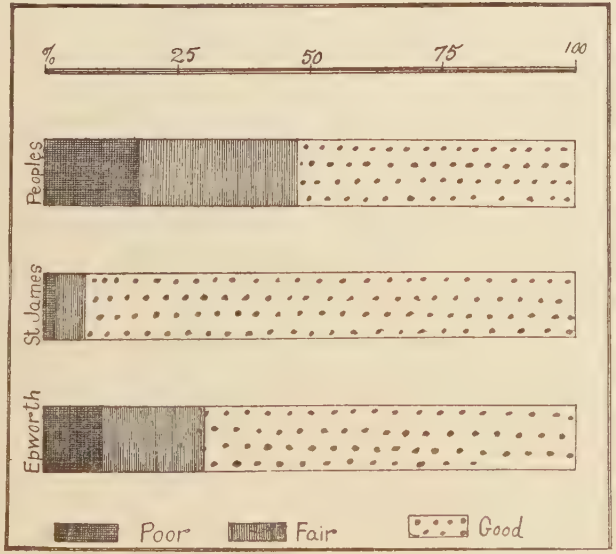


CHART XIX

Chart showing the percentage of homes represented in the respective mission territories—People's, St. James and Epworth—and the percentage of homes represented outside of the territory

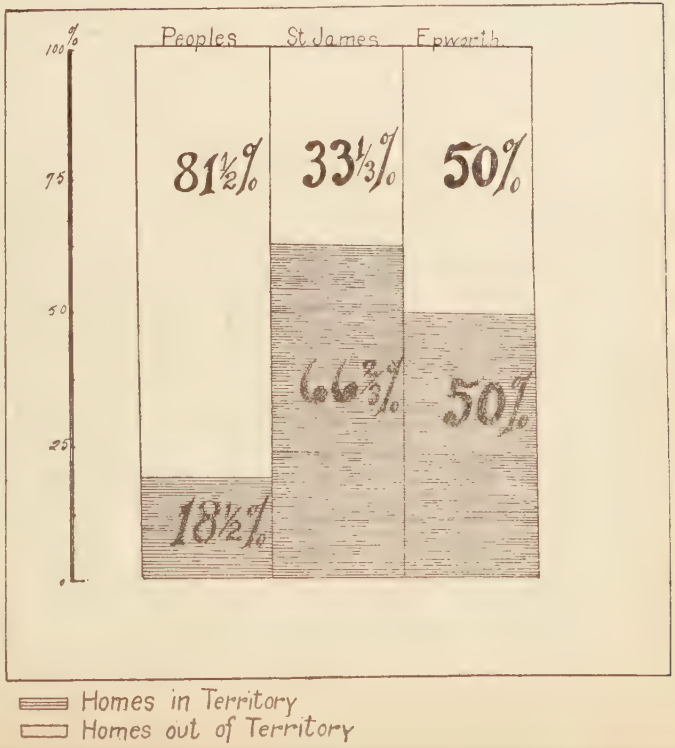


CHART XX

Chart showing the comparative denominational strength according to homes in St. James Church and Epworth Mission Territories

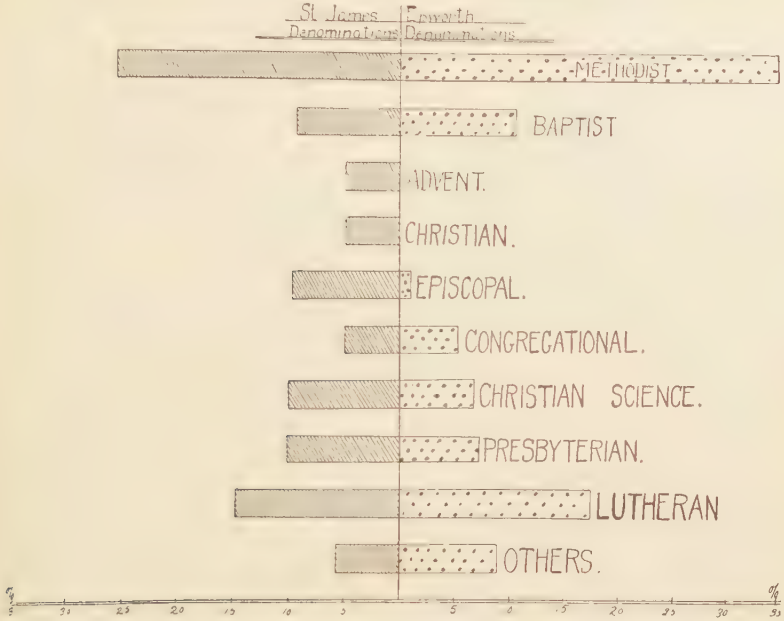


CHART XXI

Chart showing the strength of nationalities, according to homes in St. James Territory

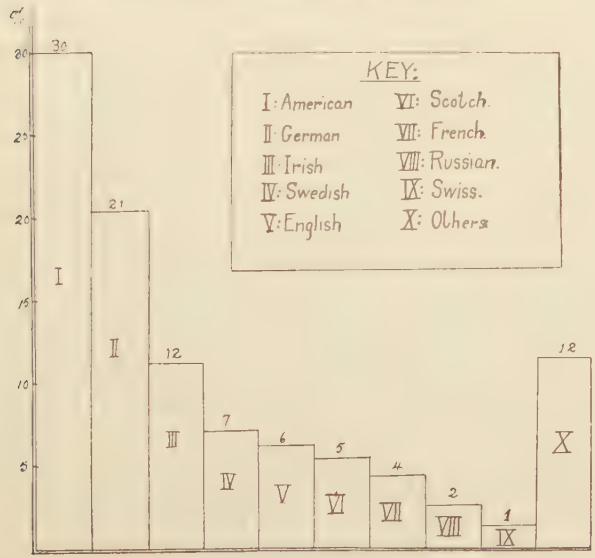


CHART XXII

Chart showing the percentage of homes which are Catholic, Colored, Jewish, Other (non-Protestant), Affiliated Protestant and Nominally Protestant in Epworth Territory

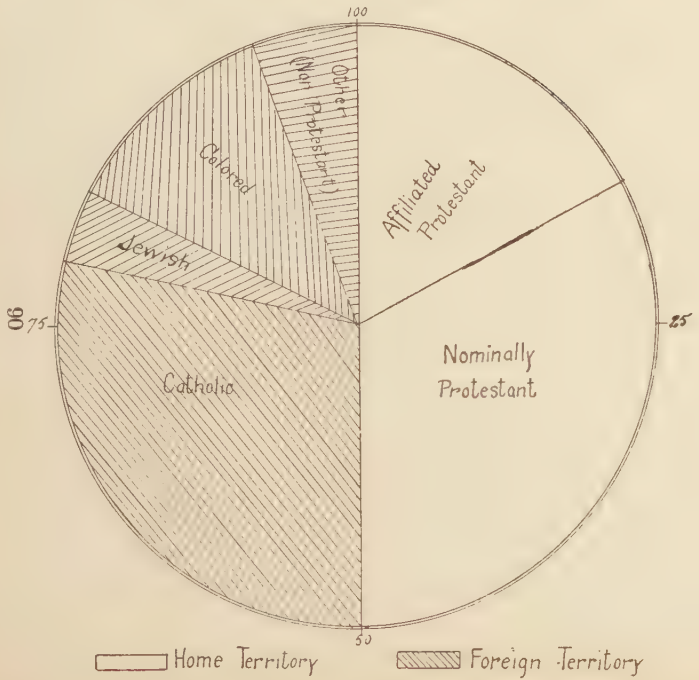


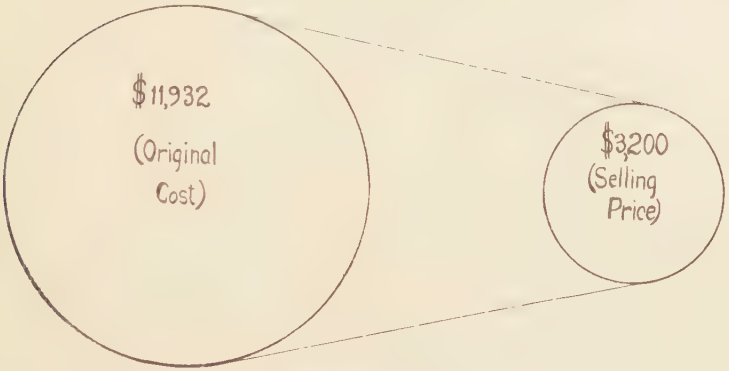
CHART XXIII

Chart showing the extent of Sunday work among the wage earners in Epworth Mission Territory

One fifth of the wage earners in this territory have no opportunity of attending church on the Sabbath

CHART XXIV: A BLUNDER IN CHURCH SALE

Chart showing the Sacrifice Made in the Disposal of the Old Simpson Methodist Property in 1909



Historical Notes:

1910—Property sold for $3,200—$8,732 below actual cost of property, and $32 less than amount paid in interest alone.

1911—A new building in a new location—$500 donated by Church Extension Society.

CHART XXV

Chart Showing the percentage of Simpson and Hess Methodist homes to the total number of homes, within and without the territory, located in Denver

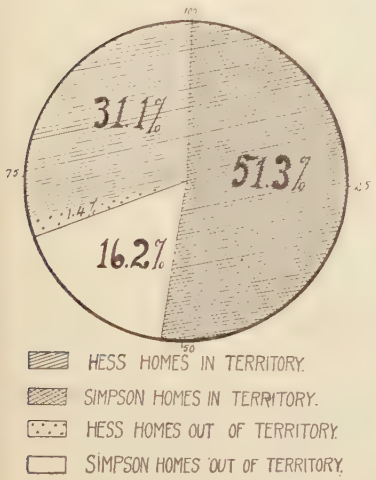


CHART XXVI

Chart showing the comparison between the Sunday School enrollment and Sunday School attendance at Epworth Mission

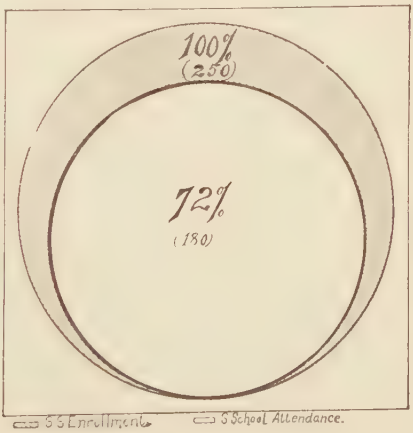
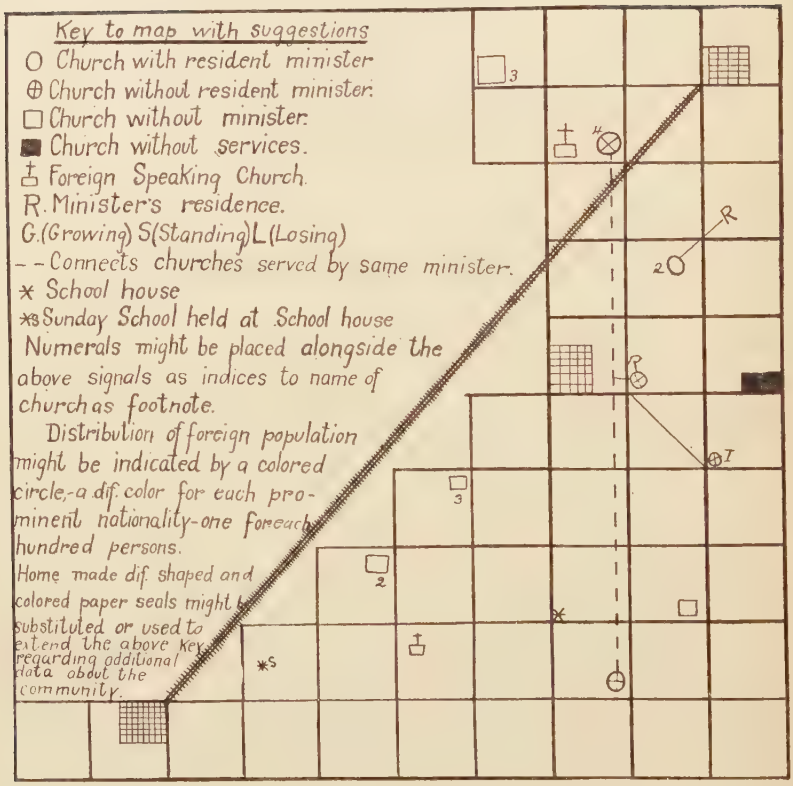


CHART XXVII

Suggestive map of a Rural Community Survey


Key to map with suggestions
O Church with resident minister
⊕ Church without resident minister.
□ Church without minister.
■ Church without services.
Foreign Speaking Church.
R. Minister's residence.
G.(Growing) S(Standing) L(Losing)
- - Connects churches served by same minister.
* School house
*S Sunday School held at School house
Numerals might be placed alongside the above signals as indices to name of church as footnote.
Distribution of foreign population might be indicated by a colored circle,-a dif. color for each prominent nationality-one for each hundred persons.
Home made dif. shaped and colored paper seals might be substituted or used to extend the above key regarding additional data about the community.
3
2
3
2
R
T
*S

1. METHODIST.
2. CONGREGATIONAL.
3. BAPTIST.
4. GERMAN.

CHAPTER IV

CONSERVATION OF SURVEY RESULTS

"A SURVEY for a survey's sake is as useless an undertaking as the act of a vain man sitting for his photograph in order that he may hang it in his own study. But a survey which leads to active 'follow up' work is as practical as the work of a forester who surveys the timber before the lumberman begins to work."[1]

1. FOLLOW-UP PLANS FOR RECRUITING CHURCH MEMBERSHIP

Each pastor is provided with an index box containing all the cards of Protestant homes located in his respective territory. These are arranged in alphabetical order, according to streets and avenues, and again in numerical order for each street. In addition, by use of a colored signal index system, the homes are grouped according to the various kinds of church, or no church, relationships for the convenience of the respective pastors and their personal workers. The color signals are made from strips of light cardboard. Each color is pasted in the same relative position on all cards for which the color stands. This arranging can easily be done by placing a guide, like the accompanying chart, before one as the pasting is being done. Often a card will have more than a single signal.

Each card is followed up with a pastoral call. The name and address are then passed on to a visiting committee and soon the home is again called upon. A cordial invitation is extended to take advantage of the privileges and opportunities afforded by the church. Assurance is given that the church is interested in every member of the household and that a cordial welcome awaits them whenever they should decide to unite in the fellowship of the church. Visits may be repeated, supplemented by church notices and let-

[1] Stone, "Value of Church Community Survey," Survey, XXIX (March 22, 1913), p. 877.

CHART XXVIII

DENVER CHURCH MEMBERSHIP.	RED
CHURCH MEMBERSHIP ELSEWHERE.	GREEN
CHURCH MEMBERS FORMERLY.	LAVENDER
OUR CHURCH PREFERRED.	ORANGE
OTHER CHURCH PREFERRED.	BROWN
NON-CHURCH ATTENDANTS.	PINK
NON-SUNDAY SCHOOL ATTENDANTS.	PURPLE
NO CHURCH PREFERENCE.	GREY
PROFESSIONAL or BUSINESS HOMES.	BLUE
PROPERTY OWNERS.	BLACK

COLOR SIGNAL INDEX SYSTEM
For Protestant Schedules.

ters, together with any other little attentions that might easily be given. If the workers do not at once get satisfactory results, yet with patience and perseverance they will one day find the heart doors ajar and win them to the Saviour and his church.

Each card has a file number. A record book corresponding to the various file numbers should be kept containing a report of all personal work done and the subsequent results of the follow-up work.

The Rev. Howard Goldie, the efficient Methodist pastor at La Junta, Colorado, following a religious census of the community, is carrying out the following plan:

A set of cards were prepared for the four great organizations under the church, setting forth in a few words the purposes of the organization and an invitation to join; then in blank spaces at the top of the card the name of the person to be interviewed and at the bottom the name of the member of the committee who was to see him, also a place for the date of interview and the date of securing his membership, while across the end of the card was an agreement to join and a place for the candidate to sign. . . . Follow-up cards which go out with a first committee and are returned without securing the party indicated shall go out a second time with a new committee and thus repeatedly emphasize the church's interest as well as insure a greater return in the end.[2]

The following is a sample of one of the follow-up cards:

I agree to join this organization and I will do all I can to promote its interests.

M.....

M. E. Sunday School

M.....

Street and No.....

Your name was secured in our recent census as favoring the Methodist Church. We wish at once to interest you in our Sunday school. We have classes for all ages and grades from the babies to our gray-haired friends. We aim to give a practical knowledge of the Bible from our studies and many happy and helpful things for the social and spiritual life. Come with us.

Interviewed..... M.....

Secured..... Member S. S. Com.

[2] Goldie, "Efficiency by Practice," Central Christian Advocate, April 22, 1914.

2. Follow-up Plans for Local Community Service

The plan of conserving the results of the community survey should be larger than that for the mere recruiting of membership.

1. All of the material prepared in connection with the survey should be presented to the members of the church or churches, in the most effective manner possible.

2. A general statement of conditions, including the maps —the community photographs—with a list of recommendations, should be given. No one can go away from such a study of the church and the community in their various aspects without having his views modified and enlarged.

3. Make a canvass of the men and women of the church with a view to finding out what they are doing, or are willing to do, in active service; and endeavor to relate every one connected with the church to some definite task in the church, in the community or in the city.

3. Follow-up Plans for City-Wide Social Service

A typical demonstration for conserving the results of a city social survey is that offered by the Syracuse Survey made in 1912 under the direction of Shelby M. Harrison of the Russell Sage Foundation. The plans were as follows:

On Sunday morning, a sermon was delivered on the civic responsibilities of citizenship. On Monday exercises were held in the public school, the main feature being the reading of prize essays written by the children of the schools on "How to Make Syracuse a Better City." On the other afternoons throughout the week, conferences on concrete local problems were held in one of the chambers of the county court house.

Evening mass meetings were held where the survey reports were read from the platform; and speakers from out of the city pointed the moral of local findings from the vantage point of a national perspective. Several of the reports were reproduced in full by the press. Further publicity for the facts was gained through the exhibit of maps, charts, and diagrams showing graphically the kernel of each report.[3]

[3] Harrison, "A Social Survey of a Typical American City," Proceedings of the Academy of Political Science, V. II, No. 4 (July, 1912), p. 29.

CHAPTER V

RECOMMENDATIONS FOR A COMMUNITY SERVICE PROGRAM

1. A Local Program

The following are some recommendations offered to the local church for carrying out a program of community service:

First. Conduct a house-to-house religious canvass, under the direction of the pastor, by personal and Sunday school workers.

Second. Make a card catalog of the families of the whole community, and arrange the cards according to the color signal index system above.

Third. Make a community social survey into the local population; the religious life and work of the neighborhood churches; the life and work of the social organizations; the business life and work of the industrial or commercial organizations; the moral life, the recreational life, the educational life, and the general community life.

Fourth. Plan definitely for the boys and girls of the community, by such as boys' and girls' clubs, and Boy Scouts and Camp-Fire Girls.

Fifth. Plan definitely the direction of the amusement and recreational needs of the young people.

Sixth. Present the social needs of the community to your own church.

Seventh. Co-operate with neighborhood churches in carrying out your program of community service.

2. A Rural Program

The following are a few suggestions as to the particular

things which the country church, especially, may do in behalf of local community welfare.

First. Study the general country life of the community, and, finding out its needs, endeavor to meet them in a reasonable way.

Second. Find out the feasibility of the consolidated school district in your locality—a plan that has proved in many places of inestimable value in saving the young people in large numbers for the church and the community by offering them high school advantages. It is a plan which has had much to do in many Western sections toward stopping the exodus of families from the country to the town.

Third. Plan a program of social service education, which might well consist of at least three things: The library, the study class, and lectures by experts on social service in general and on country life welfare in particular.

The General Conference of The Methodist Episcopal Church, in 1912, recommended concerning the local church and social service, the following:

> We recommend that every Methodist preacher study the social needs of his community and lead his church into a ministry, cooperating with other agencies, to meet those community needs. . . . We believe that all the organizations of the local church should assume some definite tasks in social service.[1]

It has been recommended that the Sunday school should concern itself with child welfare, the Epworth League with the general conditions of life for young people, the Ladies' Aid Society with the general needs of the girls and women of the community, and the Brotherhood should engage its men in civic action for community welfare.

It is recommended also that one representative of the social service work of each of the organizations in the local church constitute, with the pastor, a Social Service Committee to co-ordinate the various activities into a unified

[1] The Methodist Federation for Social Service, "The Church and the Social Question" (Reprint), p. 13.

program of social service for the church and to relate it to other agencies working for community betterment.

3. A Minimum Community Program[2]

The following program has been recommended by Prof. Harry F. Ward, Methodism's Social Service Secretary, as the minimum for any church community:

a. Efficiency in Relief Work.
   - Avoid all Duplication of Effort.
   - Place a friendly Visitor in Every Needy Home.
   - Demand the Highest Efficiency in Local Institutions and co-operate to Secure it.

b. Moral Protection of Childhood.
   - Prohibit Street Trading and Night Work.
   - Eliminate the Liquor Traffic and Organized Vice.
   - Supervise Commercialized Amusements.
   - Provide Constructive Recreation.

c. Improvement of Industrial Conditions.
   - One Day's Rest in Seven.
   - A Minimum Wage.
   - Shorter Hours for Women.

4. A City's Comprehensive Program

The following is a comprehensive social service program of things which Christian men can do in connection with their church and neighborhood. It has been prepared for The Federal Council of the Churches of Christ in America, by W. O. Easton:[3]

1. Make a special survey of your district, to discover the forces working for righteousness and those working in the other direction. Refuse to acknowledge that there is any such thing as a necessary evil. Call conferences of teachers, social workers, and other public-spirited people, to discuss ways and means of getting results.
2. Study the problems of the Sunday school and church with reference to your community, with a view to making it a greater force for the training of young and old to a greater appreciation of moral virtues and Christian truths.

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[2] Dorion, New England Methodism, p. 123.

[3] Easton, The Church and Social Work, pp. 31, 32.

3. Unify the work of all societies or groups in the church. Let each arrange a constructive program. Enlist men for service, and assign tasks to each.
4. Become acquainted with the work of the social agencies in your neighborhood. Visit the executive in charge, informing him of your desire to be used if he has tasks you can do.
5. Organize social study classes, social research clubs, lecture courses on social subjects, and in other ways promote a careful study of social questions. Know your city and its social conditions. Study the problems your community is facing. Determine what agencies are at work. Find out through reading and correspondence how other communities have met similar problems, and try to find a program which will help your community.
6. Aid, through volunteer service, your own church, near-by settlements, clubs, and other relief-giving, preventive, and constructive social agencies. If necessary, but only after careful study, organize an agency to do a piece of social work that is needed.
7. Give as you have the means, but only to those agencies whose purposes are sound and whose work has been tested by results beneficial to the community.
8. Sympathize with points of view at variance with your own. Go as far as you can with others. In the process of relating the work of the various religious and non-sectarian social agencies the co-operative attitude of mind is seemingly the last virtue to develop.
9. Encourage a spiritual desire to be helpful to your fellows and an intellectual keenness which will enable you to see the problems presented in an unbiased way—the backgrounds or causes, present situation and trend.

APPENDICES

APPENDIX A

A SUGGESTIVE OUTLINE FOR A COMPLETE ANALYTICAL INDEX TO A SURVEY REPORT

(Reports of Denver Survey may be secured from author.)

CHAPTER — INTRODUCTION

I. SCOPE OF THE SURVEY.
   a. The field surveyed, accompanied by map.
   b. The homes canvassed.
   c. The churches included.
   d. The community problems studied.

II. THE SOURCES OF THE SURVEY.
   a. Information gathered from house-to-house canvass.
   b. Examination of Church Records and Reports.
   c. Examination of Public and Quasi-Public Records about the community.
   d. Observations on the Social Agencies of the Community.
   e. Investigation of the Industrial Establishments within the Territory.
   f. Personal Interviews.

III. PLAN OF REPORTING SURVEY.
   a. The typewritten report (200 pages, including 30 illustrations—maps, photographs, and diagrams—and 50 statistical tables).
   b. The chromatic chart of the community.
   c. The index file, with color signal system for Protestant schedules.

PART I

A RETROSPECTIVE SURVEY; OR, LOOKING AT YESTERDAY

I. CHRONOLOGICAL DATA FROM THE INCEPTION OF THE WORK TO THE PRESENT TIME.

II. THE NUMERICAL RECORD (ABSOLUTE AND RELATIVE) FOR THE PAST TWO DECADES—1892–1912.

III. A NUMERICAL COMPARISON BY DECADES WITH GRACE AND TRINITY CHURCHES, WITH CHART.

CHAPTER

IV. Financial Data (Absolute and Relative) for Past Two Decades—1892–1912.

V. Relative Benevolent and Missionary Record.

VI. Observations About the Mission of Yesterday.

PART II

An Introspective Survey; or, Looking into To-Day

I. The Mission To-Day.
   a. Membership records: all organizations.
   b. Attendance records: all services.
   c. Present financial conditions.
   d. Present mission activities.

II. Community Activities To-Day.
   a. Social Settlements.
   b. Schools: Public and Parochial.
   c. Parks and Playgrounds.
   d. Relief Stores.

III. The Homes To-Day; Tabulation of the House-to-House Canvass.
   a. The House-to-House Schedule.
   b. Summaries of Survey Results.
      (1) The Religious Schedule.
         (a) Tables showing comparison: General Denominations with charts; Protestant Denominations; Reasons for non-church attendance.
         (b) Miscellaneous Religious Data.
      (2) The Social Schedule.
         (a) Tables showing Nationalities; Sanitary Conditions; Housing Conditions; Amusements; Sabbath Observance.
         (b) Miscellaneous Social Data.
      (3) The Economic Schedule.
         (a) Table showing Occupations of Males.
         (b) Frequency Table showing wages of males by day, week, and month, with chart.
         (c) Miscellaneous Economic Data.
      (4) Observations from the Schedules.
   c. Combination Summaries of the Survey.

IV. The Problems To-Day.
   a. The Religious Problems.
      (1) The Church Membership Problem.
      (2) The Protestant Church Problem.

(a) The Neighborhood Protestant Churches.
(b) Side Lights on Neighborhood Churches.
(c) Proximity of Neighborhood Churches: Diagram showing the directions and proportional distances of nearest Protestant churches.
(3) The Jewish Problem.
(4) The Catholic Problem.
b. The Social Problems.
(1) Local license evils.
(2) Juvenile delinquency.
(3) Rate of mortality.
c. The Economic Problems.
(1) The Business District Expansion Problem.
(a) Character of physical surroundings.
(b) Business buildings erected during period 1901–1912.
(c) Building permits granted during period 1912–1913.
(d) Graph of business buildings expansion.
(2) Problem of Poverty.
(3) Problem of Employment.

PART III

A Prospective Survey; or, Looking Toward To-Morrow

I. The Future and the Church.

II. Recommendations and Suggestions.
a. Particular Recommendations.
b. General Suggestions.

CONCLUSION

List of Illustrations

Appendix (various exhibits)

APPENDIX B

A CITY RELIGIOUS AND SOCIOLOGICAL SCHEDULE

Recommended by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.[1]

I.—Population

1. Total population.
2. Population by nationalities.
3. What nationality is becoming dominant?
   (a) In numbers.
   (b) In influence.
4. Is the population increasing or decreasing, and why?

II.—Church Life

1. How many churches?
2. Are they federated?
3. Total number church membership in community.
4. Total Sunday school enrollment.
5. Total enrollment in church young people's societies.
6. Total attendance on churches.
   (a) Morning.
   (b) Evening.
7. Is there a ministers' association?
8. What part does it take in improving social conditions?
9. Is there a Y. M. C. A.? A Y. W. C. A.?
10. What are they doing to improve social conditions?
11. What statements are there made relating to the other churches?

III.—Education

1. Population of school age.
   (a) Number in school.
   (b) Why is the balance not in school?
2. Is there medical inspection of school children? To what extent?
3. Are there manual training and domestic science? In what grades?
4. Is there vocational guidance? Continuation schools? To what extent?
5. What facilities are there for popular education?
   (a) Libraries.
   (b) University extension courses.
   (c) Social centers.
   (d) Lecture courses.
   (e) Reading circles.

[1] See What Every Church Should Know About Its Community.

IV.—Recreation

1. What organized recreation is provided?
   (a) Playgrounds.
   (b) School athletics.
   (c) By religious agencies.
   (d) Boys' and girls' clubs.
   (e) By athletic, social, or recreational clubs.
2. What amusements are operated for private profit, and how are they regulated?
3. Which of these privately owned amusements are vicious, and in what respects?
4. What provision is there for the social life of young people living in furnished rooms?

V.—Health

1. (a) Death rate?
   (b) Infant mortality?
2. (a) How many health officers?
   (b) Their functions?
3. What is the annual budget of the Health Department?
4. Does the Health Department control contagious diseases? How?
   (a) Does it educate the community in measures of prevention? How?
5. In what ways do the churches cooperate with the Health Department?
6. What community provision is made for the care of the sick?
   (a) Hospitals.
   (b) Dispensaries.
   (c) Visiting nurses.
   (d) Do the churches share in or cooperate with this provision for the care of the sick?
7. What provision is made for the further care of convalescents discharged from hospitals?
8. What occupational diseases exist in your community? What measures are taken for their prevention?

VI.—Housing

1. Any slum section of unsanitary or congested housing.
   (a) What are the sanitary defects in the houses and surrounding the houses in this section?
   (b) Greatest number of people per room?
   (c) Who owns these houses?
2. What laws relating to such conditions? In what respects are they enforced and by whom?
3. How many boarding houses or furnished room houses?

4. How many people room in these houses?
   (a) Single.
   (b) Married.

VII.—Labor

1. In what ways do the churches show their interest in organized labor?
2. Number of workers.
   (a) Men. (b) Women. (c) Children; in industrial establishments.
   (a) Men. (b) Women. (c) Children; in mercantile establishments.
3. Working day.
   (a) Industrial establishments: longest; shortest; average.
   (b) Mercantile establishments: longest; shortest; average.
   (c) On the farm: longest; shortest; average.
   (d) In the kitchen: longest; shortest; average.
4. How much nightwork: for men; women; children?
5. How much seven day work: for men; women; children?
6. Wages: highest; lowest; average of lowest paid groups?
   (a) In industrial establishments: men; women; children.
   (b) In mercantile establishments: men; women; children.
   (c) For farm work: men; women; children.
   (d) Are wages generally paid by check?
7. What laws protect the health and safety of the workers? In what respect are they enforced?
8. What provision is there to meet periodic unemployment?
9. What proportion of workers are periodically unemployed and why?
10. Number of Trade Unions? Their total membership? Are they federated? Where do they meet?

VIII.—Immigrants

1. Does your immigrant population reside in colonies and where is it distributed?
2. Are housing and living conditions in immigrant sections below the average of the community? In what respects?
3. What is being done for the immigrants by their own societies?
4. What contact is there between the community and the immigrant: in night schools; social centers; in school buildings; in churches by:
   (a) Religious services.
   (b) Classes in English.
   (c) Classes in citizenship.

IX.—Charities

1. What voluntary charitable agencies exist?
2. In what way are they organized for cooperative work?
3. What relief work is done by churches? What degree of cooperation between them?

In what respects do the private charitable agencies and the churches cooperate?

4. What is the city, county, or State provision for the relief of poverty and for the care of defectives and dependents? In what respects do the churches cooperate with these institutions?
5. What is done with an unemployed homeless person?

X.—Delinquency

1. (a) Any juvenile court?
   (b) Probation officers?
   (c) Separate confinement of juvenile prisoners before and after sentence?
2. What provisions are made for the release of adult prisoners on probation?
3. What are the conditions of cleanliness, health, and crowding in jail, police station, lock-up?
4. How are the prisoners employed?
5. What is done for the discharged prisoners?

XI.—Public Morals

1. Who is legally responsible for the care of public morals?
2. Number of saloons.
3. Number of gambling houses.
4. Number of houses of prostitution.
5. Is there a "segregated district"?
6. What regulations are there concerning the sale of liquor; gambling; prostitution; and how enforced?
7. What regulation is there of picture shows, theaters, and public dance halls in their relation to public morals and how enforced?
8. What regulation is there regarding the sale of "drugs"? How enforced?

XII.—Civics

1. How is the community governed?
2. What are the departments of its government and the functions of their heads?
3. Is there any voluntary organization for the specific purpose of improving local government, such as a city club or civic league?
4. What points of contact have been developed between the churches and the governmental agencies of the community?

APPENDIX C

RURAL RELIGIOUS AND SOCIOLOGICAL SCHEDULE

A special schedule for a study of social and religious conditions in Upper Iowa Conference, under the auspices of the Laymen's Missionary Movement of the Methodist Episcopal Church, and under the direction of W. H. Slingerland, secretary of the Conference, who will edit, classify, tabulate, and interpret the results for use and publication.

Note 1.—This effort is made in order that statistical and authoritative information may be procured in regard to the condition and environment of our churches. The knowledge obtained is to be used to promote efforts to advance the interests of the Kingdom of our Lord. The following questionnaire is sent to the pastors of those churches that represent Methodism's constituency in the rural sections of the Conference. Their co-operation will advance their own interests and those of the charges served.

Note 2.—The information sought is to cover a radius of three miles from the church, or the several churches of a given charge; this applies in each instance where the word "community" or "section" is used. Following the United States census, rural communities include country districts and towns of less than 2,500 population. Use additional sheets, and answer by number when necessary.

Conference..... District.....

Charge..... Post Office.....

Pastor..... Address.....

I.—Population

1. What is the population of the town or of the community in which your church or churches are located? Please estimate the population of ten years ago.
2. Indicate the causes of the increase or decrease.
3. Where have the removals from your community gone and why?
4. Where have the incoming families moved from and why?
5. State the number of farm owners . . . . ; of farm tenants . . . . ; of farm hands . . . . ; of clerks or employees in town business, stores, etc., ... ; of merchants and professional men . . . .

II. Economic Conditions

1. What are the three principal agricultural products? . . . .
2. What is the average size of the farms to-day? . . . .
   Also, acreage of largest and smallest farm? . . . .
   What was the average size ten years ago? . . . .
3. What is the average yield per acre of the three crops named? . . . .
   What was the average yield ten years ago? . . . .
4. Is yours a dairy section? . . . .What movement for improving the milk product? . . . .
5. What is the method of farming; rotation of crops, use of commercial fertilizer, care of machinery, etc.? . . . .
6. Are the farms tilled for drainage? . . . . Is the natural drainage good? . . . .
7. What is the average price to-day for improved land? . . . . Average price ten years ago? . . . .
8. Are the farms of your community well improved, and if so, note the features of improvements? . . . .
9. What are the usual hours of work for men? . . . . For women? . . . .

III. Transportation and Communication

1. Give the number of miles of roads in the three-mile radius of your church? . . . .
   Of these roads, how many miles macadamized? . . . . Graveled? . . . . Dirt? . . . .
2. Number of miles of railway? . . . . Electric? . . . . Steam? . . . . .
3. What is the cost per mile of building and maintaining macadamized roads? . . . . Gravel roads? . . . . What movement for better roads? . . . .
4. How many Social Centers: Churches? . . . . Public Halls? . . . . Schools? . . . . Lodge rooms? . . . . Stores? . . . . Saloons? . . . Pool Halls? . . . . Which are used by men, women, and children? . . . .
5. Name the secret societies? . . . . Give membership of each, and how they promote the social welfare . . . .
6. What is the effect of the telephone upon social life? . . . .
7. Automobiles—how many? . . . . Effect upon physical, social, and moral life? . . . . Effect upon church attendance and support? . . . .
8. What is the effect of rural mail and parcels post upon merchants and home life? . . . .

IV.—Recreation

1. Which of the following recreations are practiced?
   (1) Church socials and fairs.

(2) Picnics and outings.
(3) Clubs and societies.
(4) Festivals and celebrations.
(5) Entertainments and exhibitions.
(6) Moving pictures.
(7) Theaters.
(8) Dancing.
(9) Card games.
(10) Team games (football, etc.).
(11) Track and field athletics.
(12) Water sports.
(13) Bowling.
(14) Gymnastic exercises.
(15) Pool and billiards.
(16) Winter sports.
(17) Debates and contests.
(18) Agricultural fairs.

(Indicate by (p) if informally practiced; or by (o) if organized.

2. Which of these are provided by (indicate by number)? A church . . . . ; a school . . . . ; an association . . . .
3. Playgrounds—number, size, and equipment? . . . . What paid or voluntary play leadership? . . . .

V.—Rural Education

(Study town school, and at least one typical country school, reporting one on separate sheet)

1. What is the condition of your schoolhouse in the community as to equipment?
2. What medical inspection or health supervision of children? . . . .
3. What is the source of water supply? . . . . How tested? . . . .
4. What provision is made for toilet convenience? . . . .
5. What is the number of teachers? . . . . ; male . . . . ; female . . . . ; grade of teachers employed? . . . . ; average salary, $ . . . . ; male . . . . ; female . . . . ; and length of tenure in employ of the school . . . .
6. Which of the following studies are taught? Nature study . . . . ; manual training . . . . ; elementary agriculture . . . . ; music and drawing . . . . ; domestic science . . . .
7. Note the length of the year's session in days, and the average number of recitations each teacher has per day.
8. Is there a public or a school library? . . . . Quality of the books? . . . . Value of books purchased last year? . . . . By whom selected? . . . .
9. What lecture courses or reading circles? . . . .
10. Is the school used as a social center? . . . . If not, how could it be utilized for community benefit? . . . .

11. Give the school district census enumeration? . . . . Enrollment? . . . . Average attendance? . . . .
12. Yearly cost of your school? . . . . Sources of support? . . . . If country district, is consolidation practicable? . . . . Attitude of the school board toward financing new educational methods? . . . .
13. Is the Bible read in the school? . . . . Is denominational influence, Protestant or Catholic, exercised as to employment of teachers? . . . .
14. Are Farmers' Institutes held in the community? . . . .

VI.—Child Welfare and Philanthropy

1. How many orphans, homeless, or neglected children in families in the community? . . . . Delinquents? . . . . Physically defective? . . . . Feeble-minded? . . . .
2. What is being done for their welfare? . . . .
3. Is there a Juvenile Court? . . . . Cases last year? . . . .
4. Number and condition of placed-out children? . . . .
5. What child-helping organizations in the community? . . . .
6. By whom founded or administered? . . . .
7. Number of beneficiaries on hand? . . . . Total for years? . . . .
8. Describe the secular organizations for the personal or social development of the children, such as boys' and girls' clubs, sex education classes, athletic associations, etc. . . . .
9. What is the moral condition of the young people? . . . . Are there any centers of special moral infection? . . . .
10. What other welfare work (by almshouses, relief associations, etc.) is being done? . . . .
11. Number and condition of jails or lockups? . . . .
12. What is the number of saloons? . . . . How many "blind tigers"? . . . .
13. How many excessive drinkers do you know of within the section? . . . . How many drug users? . . . .

VII.—Religious Conditions and Activities of Churches

1. How many churches in your town or community? Please give their denominational names . . . .
2. How many churches in your Charge? . . . . How located and how far apart? . . . . What is the membership of each? . . . .
3. What is the total membership at present? . . . . What was the membership ten years ago? . . . . Can you explain the difference? . . . .
4. What is the value of each of your churches? . . . . How many rooms in each of your church buildings? . . . . What facilities for institutional work? . . . .

5. Average attendance at regular services of each during the past year—

NAME OF CHURCH	MORNING	AFTERNOON	EVENING

Can you explain the difference in attendance? . . . .

6. Enrollment and average attendance at each Sunday school? . . . . Are your schools graded? . . . . What system of lessons is used? . . . .
7. Name each society of the parish, and give number of members in each? . . . .
8. What plans have you for increasing the efficiency of your church? . . . .

From what class of people is it drawing its membership? . . . .

9. Have you made a survey of your entire parish? . . . .
10. Have you a program of work for the parish departments? . . . .
11. What part has your parish in the general, social, economic, and educational life of the community, such as a civic league, boys' and girls' clubs, Boy Scouts, Camp Fire Girls, women's clubs, a summer Chautauqua, a community Christmas tree, addresses in the interests of community life, or in any other way? . . . .
12. Has your church a chorus choir and how is it trained? . . . .
13. What Christian festivals, national holidays, or any local "home-coming day" or events have you celebrated within two years? . . . . What have been the results of such efforts? . . . .
14. When have you conducted revival meetings? . . . .

What have been the results in a period of ten years on your charge? . . . .

What proportion of the whole community are church members? . . . .

What is the general sentiment toward religion? . . . .

15. Are the various denominations friendly? . . . . Do they co-operate? . . . . If so, how? . . . . Give instances . . . .
16. Is your church property well kept? . . . . How are the grounds improved; that is, do you have a lawn, trees, flower gardens, hedges, tennis court, etc.? . . . .
17. Are there any abandoned churches in your vicinity? . . . . What denomination do they represent? . . . . When abandoned? . . . . For what reason? . . . .

VIII.—Church Finance

1. What is the financial system of your church or churches? . . . .
2. Have you introduced the New Financial Plan, including the Every-

Member Canvass and the weekly offering both to Current Expenses and to Benevolences? . . . . What changes has this Plan wrought in the financial and spiritual condition of the churches? . . . .

3. Do you use the Duplex or Bi-pocket envelope? . . . .
4. What is the budget for the Current Expenses of each of your churches? . . . .
5. What is the per capita amount paid in each church to Current Expenses? . . . .
6. What was the total amount paid in each church last year to our benevolent and missionary causes? . . . .
7. What was the per capita amount paid in each church to the benevolent and missionary causes last year? . . . .
8. Have you a Tithers' Band? . . . . What is the enrollment? . . . .
9. Have you a permanent church improvement fund? . . . .
10. What is condition of finances in societies of parish? . . . .

Date of Report ——————————

Signed ——————————

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